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Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

UNDERSTANDING OUR WORLD

FOR some time representative Universalists have urged a department on "International Relations." We are starting such a department under the heading "Understanding Our World." We do it with the statement made before that every department in the *Leader* is temporary. The essence of journalism is change, and we desire to prevent the idea obtaining that any group or interest has a right to *Leader* space. Methods will change, departments will change, contributing editors will change, the editor himself will change, all in due time.

The new department will have little space for appeals to action. It is dedicated to facts. We hope that it will contribute to that better understanding of the whole world which with good will makes for co-operation.

* *

GOOD TALK

EDWARD W. BOK has a timely and important article in the *Century Magazine* for August entitled "The Lip-lazy Americans." All that he says in condemnation of slovenly speaking is true enough except where he commends English orators and actors in contrast to Americans. Our experience is that while American speaking is bad enough, English speaking is worse.

Here is a case in point. At the opening session of the Institute of Politics at Williamstown, President Garfield of Williams College presided and made a brief speech of introduction, every syllable of which reached the remotest auditor.

The first address was made by an Englishman of world-wide reputation. Not one-fourth of his distinguished audience could understand what he said. Later in the day President Garfield, in an admirable little speech, introduced the second lecturer, also an Englishman of great ability and fame. He proceeded to pucker his mouth as if he were going to give an exhibition in whistling and then shot his address through the aperture, like a boy blowing putty through a bean-shooter. Most auditors could understand what he said, but listening soon became so fatiguing that they shortly ceased to listen.

English speaking people, therefore, seem to be sinners alike. And the younger generation is worse than the older one. The writer stood at a reception where he could overhear the alleged conversation among a company of young men and women. Said a friend: "Will you listen to that? It really is not language at all, just a series of squeals, gasps, grunts and giggles." And he was right. Hardly an intelligible sentence was uttered.

It is high time to call for reform, as Mr. Bok points out. Almost any one can have a pleasant, or at least an inoffensive, voice, and good articulation and enunciation, if he will take a little pains. Let him have something to say and then say it clearly, cleanly, completely, finishing words and sentences alike. Let him say it so that others may hear and understand. Talk is for the sake of the hearers, otherwise it is useless and offensive—mere noise. If only a part of those who listen hear what is said, the speaker has to that extent failed, no matter how important his message. Let the speaker talk in such a way that people will be glad to listen, that is pleasantly, not through his nose or his teeth or his nostrils, but through the mouth which God has given him for such uses.

The place to begin to be a good speaker is at your own table and among your own associates.

Slovenly speaking and slang in private conversation engender slovenly speaking and slang in public address. Habits cultivated ten hours a day can not be instantly overcome when one faces an audience. The best possible preparation for good public speaking is good private speaking.

Good talk is one of the joys of life, but most of what passes for talk is as empty and meaningless as the cackle and squeals of the barn-yard. Surely man's most distinguishing faculty can be put to better use.

F. O. H.

* *

MODERN SCIENCE AND OPTIMISM

ALBERT EDWARD WIGGAM in his "New Decalogue of Science" asserts that "the civilized races of the world are plunging downward and that the civilization of to-day is self destructive."

Edwin Grant Conklin, head of the Department of Biology at Princeton, answers, saying that there is "not sufficient evidence to prove that the number of cases of epilepsy and insanity and imbecility are in-

creasing," and that "we are learning to control epidemic diseases."

Conklin agrees with Wiggam that "the measures we have taken to save the weak and permit them to propagate may be lowering the stamina of the race," but the hopeful thing is that we are beginning to see that "natural selection must be replaced by intelligent human selection." "Sterilization of individuals affected with hereditary diseases may be an answer to the human problem."

Prof. Oswald Spengler writes a monumental work on "The Downfall of the Western World," predicting the end of our culture by the year 2000. Eugene S. Bagger, reviewing Spengler, says that a whole host of writers in Europe and America are now denouncing the optimism of the nineteenth century which held that increasing control of the forces of nature was a blessing to mankind. Sir Richard Gregory recently warned the world against "the dangers of entrusting the weapons of science to a humanity intellectually and morally not educated to their use."

On the other hand Sir Oliver Lodge declared that "scientific investigation must go on regardless of the uses to which the results may be put." "That rests with you, your public men, your statesmen, and with your press. The scientists give you a fire for warmth and you go and burn the house down with it."

The Christian who does not acquaint himself with these voices of philosophy, sociology, biology and physics, is like an ostrich who hides his head in the sand. We are convinced that the more light we have, the better. We want to hear the story even if it is discouraging. In fact, the worst that can be said had better be said and said clearly.

As Christians we have some fundamentals which help us interpret. One is that no one man, however eminent he may be, ever has seen everything that there is to be seen. We listen respectfully, we acknowledge that all these men we have quoted know more than we do about many things, but we are sure that they don't know it *all*.

They tell much truth for which we are grateful and which we want to put into practise for the good of mankind, but it is not all of truth. There is some one else to be heard from.

The other principle is that the Supreme Power back of the universe has many resources as yet unseen. "There are yet ten thousand who have not bowed the knee to Baal." "Behold the mountains are full of horses and chariots of fire round about Elisha." We can see them if our eyes are opened.

We think it unlikely that our country is going the way of ancient Rome or that all western civilization is hurrying to a fall, but we are prepared even for that contingency. There are still the Infinite Resources of the Creator. Psychical, mental, spiritual things remain to be discovered and applied as significant as the discovery of the electrons of the atoms.

All these discoveries of natural science, and all these interpretations of social tendencies, sound a clear call to the Christian Church to train up Christians equipped to live in this fascinating but strenuous age, and work with God to moralize and spiritualize His universe. The prayer meeting whose decadence causes so many to mourn is not the last word. The conventional sermon does not exhaust our possibilities of service. There must be interpretation for the boys and girls coming up based on full knowledge, shot through and through with faith and having its issue in equipped men and women of good will.

* *

THE EFFECTUAL FERVENT PRAYER

WHATEVER our philosophy of prayer, we have about us daily illustrations of the truth that "the effectual, fervent prayer of the righteous availeth much." Not the pseudo-righteous, not the prigs or egotists, but the simple, honest men of faith. In what doth it avail? In setting the man's will toward the accomplishment of the good things in which he believes, in turning him from a spectator into a participant, in giving him strength and courage. It is untruthful and unfair to claim all the useful work of the world for all the praying people of the world, but even a superficial study of society shows us that a good part of it is done by those who "seek the throne of grace," and probably the most unselfish work is done by the Christian.

The effectual fervent prayer avails not merely with the man who prays but with those who hear him or come into contact with him day by day. There is a moving eloquence even in the rude unpolished utterance of the plain man who, with heart full of concern for his fellows and with simple trust in God, asks for Divine Help.

The best way to prove the truth of many of these old Bible statements is to try them out.

* *

OUR AMERICAN MELTING POT

WITH the inflowing tide of immigrants partly checked by the war and by the restrictive legislation of recent years, we have in some respects a better opportunity to assimilate the newcomers within our borders.

What pours into the melting pot annually at least is less in quantity than in pre-war years. So much is obvious to all, whatever may be our individual views regarding details of the restrictions and anti-American feeling likely to be roused by some of these.

We had a fever of "Americanization" during the war and immediately post-war periods. Some wise and some unwise measures were adopted with the intention of making our immigrants into loyal Americans.

Now that we are supposed to be settling down into "normalcy" in this as in other matters, it is time to take stock of what is going on.

Nationally and locally we have assimilation activities in progress. Some are conscious and deliberate. The Bureau of Foreign Language Information Service for example, with its information dissemination office in New York City and its information collection office in Washington, has undertaken as its definite task to gather material regarding Federal laws and regulations and Federal government activities of which the immigrant should know and to give this material out through the medium of the 800 foreign language newspapers in the United States, and through notices

and releases to the approximately 20,000 foreign language organizations and branches here. Some of our national church bodies and also the Y. M. C. A., Y. W. C. A., and Knights of Columbus, the W. C. T. U. the American Library Association, the General Federation of Women's Clubs, and other organizations operating on a national scale, have special departments of work for the foreign born.

Locally our public schools, libraries, settlements, some of our churches and many other agencies of varied character have activities intended to benefit the immigrant and aid in making him a useful citizen of America.

But side by side with efforts of this type is going on assimilation work that is harmful and dangerous, enmeshing the immigrant in what is worst in our American life.

It is an old story that the corrupt politician, the purveyor of undesirable amusement, the oppressive employer, the avaricious tenement house landlord, are all teaching the immigrant to know America, but to know a side of it which we wish did not exist.

The principal of an Americanization school, a part of our public school system, pointed out recently in an address to social workers that one of the greatest hardships in the immigrant's lot is likely to be loneliness if he keeps himself from the forces of evil that seek him out, and one of his greatest lacks is worth while individual contact with Americans.

Any settlement resident who has lived and worked in one of our great cities will confirm this.

The newly arrived immigrant whose knowledge of English is limited and whose appearance is obviously foreign is likely to be forced into a humble occupation here. He may be intelligent, cultivated, delightful, but to the unseeing American he is a "Wop," a "Polack," or labeled with one of the other terms which are our American equivalents for the Chinese "foreign devils."

An East Indian, a graduate of, I think, Oxford and a man of prominence in his own country, told me once that it was a source of endless astonishment to him that certain races in our part of the world "worshiped the gentle carpenter, yet measured their fellow men to-day according to the amount of wealth they could grab and the position of special privilege they could seize by fierce competitive struggle."

This man, of the Brahmin class, not brought up in Christianity in childhood, was seeking to break down the barriers of caste in India. He believed, he said, the ethical teachings of Christ, not the doctrines of modern churches. He had accepted Christianity in spite of missionaries who told him that his gentle, devoted mother who had spent her life in good works and prayer was burning in hell. But he would never affiliate with any of the missionary groups.

A Swiss, a member of scientific societies in the land of his birth, here a gardener for a wealthy man, said that he passed years in America without any companionship with persons who shared his tastes and interests and had social standards similar to his.

Such instances are commonplaces.

A young foreign girl, very successful now, told a school teacher that a letter the teacher wrote her once, literally saved her life. The girl had reached the nadir of desperate loneliness. If the letter had not come like a kindly helping hand stretched out to her, the girl could not have held out longer.

A little ordinary human friendliness to the stranger within our gates does help his none too easy lot.

E. W. D.

* *

A PRIZE WINNING SERMON

LAST February the *World's Work* offered a prize of $500 for the best sermon "making real the spiritual life to doubting or anxious or weary human hearts." Theological argument was barred. Some 1,300 manuscripts were submitted.

The prize was won by Dean Charles R. Brown of the Yale Divinity School. His subject was "Such as I Have." His text Acts 3 : 6: "Silver and gold have I none: but such as I have give I thee." The sermon dealt with the positive things about Peter, not what he didn't have—wealth, social position, good looks, moral steadiness—but what he did have.

"The world," says Dean Brown, "is not much interested in what men do not have, or what they do not believe or what they can not do. 'What have you?' is the important question and 'What are you willing to do with it?' "

On this foundation Dean Brown builds a beautiful little sermon which can be read in ten minutes, which has in it the root of religion. Peter on his way to pray stopped and took the man by the hand and lifted him up. Edward Everett Hale is cited as an illustration of a man who was always doing just that.

The lame man was lying "just across the threshold from that whole system of divine help for which the temple stood." Peter, a man of faith, took him into the temple of faith.

No comment can do justice to the simplicity, charm and power of this prize winning sermon. It is such preaching which the world needs to-day.

* *

MR. BRYAN AND PROFESSOR GIVLER

WE note a resemblance between Wm. J. Bryan, "the Peerless One," and Professor Givler of Tufts College. Both are interested in the origin and meaning of things, both are hard working, courageous, frank, and positive. And both are dogmatic, uncompromising, and self-sufficient.

One says that God made man as described in Genesis; the other says the sun made him by way of the protoplasm. One asserts that there is no revelation outside the "Book;" the other asserts that there is no revelation at all.

We are not certain that Professor Givler could understand Bryan's recent book; we are sure that Bryan could not understand Givler's.

It is a great thing to have strong convictions, to stand for them at any cost, to try to get everybody to accept them if you deem them important for mankind, but in a universe of such boundless possibilities it is well for us all to keep the open mind, the teachable disposition, the humble spirit. Especially in our colleges, we have a right to expect that those who are set to free the mind shall not make it subject to any yoke of bondage, whether so-called Christian or atheist, so called spiritual or material.

Cruising in Convalescing Countries

VIII Turning Aside for a Little While

John van Schaick, Jr.

WE have turned aside to rest for a little while at the English lakes—a region in the extreme northwest of England made forever memorable by Ruskin, Wordsworth, Coleridge, his son Hartley Coleridge, Harriet Martineau, Southey, Shelley, De Quincey, Christopher North, and other famous writers.

Roughly speaking, a circle thirty-five miles in diameter will include the Lake District. In that territory there are seventeen bodies of water called lakes. Their distinction is not in size. The largest, Windermere, is only ten miles long and a mile broad. Derwentwater in the northern part of the Lake District, where we are staying for a week, is three and one-half by one and one-half miles. Rydal Water is only three-fourths of a mile long and one-fourth of a mile wide. They are two hundred to five hundred feet above sea level and average from seventy-five to three hundred feet deep. They are small bodies of water, close together, in a small district of a small country, but they are little gems. They are set down between many mountains—fifty at least over two thousand feet high in this district and four going up above three thousand feet. The mountains rise up from near sea level, are sharply outlined, sometimes rocky, but frequently covered with woods or grass. They are not much as mountains if you are thinking of the Himalayas, Andes or Rockies, but they are great mountains to those who want this kind, who rejoice in perfection of form, every conceivable shade of green, striking contrast of land and water, and accessibility.

Coming down from Edinburgh, we took the "Flying Scotchman," the fast London train, and made the 101 miles to Carlisle in two hours. It is like our Empire State Express. We noted Gretna Green, where people used to run over the border from England to get married, and Ecclefechan, also just over the border from England, visited by literary pilgrims as the place where Thomas Carlyle was born and where he lies buried. There seems to be quite a revival of interest in both Carlyle and his brilliant wife, Jane Welsh Carlyle, the latter's recently published letters having a wide sale. In the *Cornhill Magazine* for July Elizabeth Garret Bell writes a charming article on the married life of the Carlyles, calling it "A Not Unblessed Pilgrimage." Apropos of what I know not, my wife took delight in reading aloud about Carlyle while he was writing the Life of Frederick the Great. Mrs. Carlyle said of that period that "they had entered the 'Valley of the Shadow of Frederick' and remained in it for thirteen years." She said to Moncure Conway that she "wished Frederick had died as a baby."

At Carlisle we were almost at our destination—a short eighteen miles on another train to Penrith and another eighteen westward on a little country line, and we climbed down. These station hotels would amuse Americans unused to them. We were on the platform assembling our luggage. We stepped a few feet, opened a door, entered, and were in a conservatory with railroads miles away. People were sipping after-luncheon coffee, canary birds were singing and an orchestra of three girls was furnishing music. A few feet more and we were being booked by Madame the Proprietess, and led up a flight of stairs to a room which commands a view of her lawn, her flower garden, the market town a mile away, the church spire and eight separate and distinct mountain peaks. When I was at this hotel twenty years ago, I paid ten shillings a day for room and board. It is written in ink in my old Baedeker. I had forgotten I had been here. Now we pay at least thirty shillings a day each for everything, except service of course. I am not boasting. I am confessing.

I didn't ask Madame the rates until the day after our arrival, and she seemed cantankerous and on the defensive, asserting, "You Americans have all our money and we have to get some of it back." When I gently replied that I had said nothing about rates being high, she said perhaps she spoke because all she had heard from Americans for the past two weeks was about how high prices were. "Didn't we have high prices in our country?"

One other day I had a little battle with Madame over the war, then discovered she had lost a son and a daughter in war service, expressed my sympathy the best I could and told her how much I loved old England. Since then I have become her Prime Minister, Chief of Staff, or what not.

The Lake District has been changed. In the old days people stayed for the summer or lived here, like some of the famous authors, all the year around. Now the mass of Englishmen of the better class on a holiday go thundering past the borders of the Lake District in the fast expresses for Scotland, while the whole region is given over to Cook and other tourist managers, who run auto buses in every direction. You can leave Glasgow or Edinburgh in the morning by rail, go through the Lake District from north to south by auto bus and catch the night train for London. You can see Thirlmere and Mount Helvellyn, Rydal Water and the homes of Hartley Coleridge and De Quincey, Rydal Mount, where Wordsworth lived thirty-seven years, Grasmere and the Dove Cottage of Wordsworth, Ambleside and Windermere. All this I did in a day with horse drawn coaches when I was a real tourist. It is worth doing. It gives a general idea of things. Now, however, we are letting the buses tear along without us. We are doing some reading in the big windows of our room. We are celebrating the fourth of July as we did the third, the second, and the first, with a soft coal fire in the fireplace. We are tramping up the mountains and sitting under the pines. We are writing whenever we can brace the exquisitely beautiful but unstable table up between the sofa and the window. We are flinging crumbs down to the song thrush and watching the sparrow eat them. We are getting our money's worth out of our room and trying to get over an orgy of Sunday school meetings at Glasgow. We are eating "beefsteak and kidney pie" (cold), "weal and ham

pie" (cold) which Samuel Weller used to love, roast joints (cold), and stewed gooseberries mixed with rhubarb, green gages and prunes (cold), and hot soft puddings I can't get my wife to like—all for lunch, only when we eat gooseberries we don't eat pudding.

There are easy tramps that the non-professionals can take. Yesterday the lady and I went up Latrigg, 1,203 feet high, a shoulder of Mt. Skiddaw, which has an altitude of 3,058 feet. A fenced in public path makes one feel that he is not a trespasser. That is one of the charms of the Lake District. There are trails and paths everywhere, even to the tops of the higher mountains, which people are invited to use. Nor in England does one feel like a freak if he goes out for a tramp instead of a motor ride. Latrigg is a name given by the Northmen. They used the hill as a burial place of kings. As an intelligent grocer remarked to me in the village to-day, "One is walking over the bodies of ancient kings everywhere in England."

There were no kings visible on Latrigg, but there were plenty of birds, and I think my wife could go on serenely to the top of Pike's Peak if a bird would keep chirping a few feet ahead. We saw a whole flock of the missel thrushes—the strong-flying brave birds which sing in the storm. They fly like partridges with the beautiful tail spread wide.

A much smaller bird—the English redstart—is distinguished by his tail. He too spreads it when he flies and he can move it up and down or horizontally. We went up Castle Head, a lower wooded hill, to get the view of Derwentwater, but spent most of our time watching Father Redstart feed his two fledglings just able to fly around and chase him up. We humans would have real cause to talk about the H. C. of L. if babies ate like young English Redstarts. But what a faithful figure the proud father made—about as big as a sparrow, more slender, slate grey over the back, white on the forehead, but breast and tail a wonderful golden chestnut. And he spends his summer on the banks of Lake Derwentwater and his winter in the dry, salubrious air of northern Africa—traveling first-class both ways with all windows open in his private observation car.

It is not harder to learn the English birds than the birds at home, provided you have a good book, good glasses and good will. Only they are different—this redstart, for example, being a thrush, ours a warbler, their robin being five and three-fourths inches, ours nine or ten.

Not all Englishmen and not all Americans see as yet the beauty of differences. Pressing our landlady for a bill of particulars against Americans, the most I could find out was "they come in here sweeping everything before them and some of them look down on poor hotel keepers." I reminded her that vulgar people exist in all nations and that the traveling Englishman on the continent used to have a bad reputation too.

There is a pathetic eagerness to be friendly with America and at the same time a noble pride in being independent.

Take this whole world debt and reparation muddle. It is obvious that if we would make some arrangement about our debts, treat the whole war bill as one relating to a common project, prepare conditions under which we would join a movement to cancel all around, the whole world would be blessed by it and the blessing would roll in on us too. Now with the Dawes report up, the debt business is up again, for debts and reparations are tied together.

In the *Spectator* this week J. St. Loe Strachey says this: "In the present predicament what the peoples of the British Empire are specially required to realize is that all turns on the inter-allied debts. If we have enough imagination and enough great-heartedness to be bold here, and to see that self-sacrifice and self-preservation may well go together, all may yet be well. We have got to give the world a lead, and we have got to do it from in front, not from behind. We have got to say, 'Come on,' not 'Go on.' We must not be misled into doing something narrow-minded for fear of the gibe, '*So we are to pay everybody, and nobody is to pay us.*' We have got to tell France and the other Allied Powers that in order to arrive at a European settlement we shall be willing to let them off their debts, provided that the Powers who are expecting reparations from Germany will not press their claims in such a way as to kill Europe." He says that if England shows the way, America will follow, that you can't go to Americans and tell them that it would be good business for them to do it, for the American business man trusts his own brain about business, but if you ask the American to do something which may never benefit him, but means sacrifice, you will find a different man. "What attracts him is an opportunity to satisfy his instinct of helpfulness. Why or how that instinct has become one of the dominant traits of the American people I do not profess to be able to say. All I know is that the American people and their actions are not intelligible until one has realized its existence."

Strachey does not ask England to cancel debts because it is the best policy, but because it is right, and he says that to propose to do it on the condition that America did it also would be a profound mistake. "If America does it she will do it on her own initative and not under any argumentative or moral compulsion from without."

Strachey of course is the idealist, but the idealists have their way in the long run.

Newton D. Baker is reported as asking the Democratic Party to march forward with the soul of Woodrow Wilson, and as making a wonderful speech on "love," "duty," "honor," "right," as contrasted with "expediency." I have no idea whether the Democrats will march forward or not, but somebody will.

It is not hard to believe these things in the Lake District, with memories of Wordsworth, Southey, and Shelley on every side.

We had one beautiful drive around Derwentwater, stopping to see Lodore Falls, made famous by Southey, then westward along the length of Lake Bassenthwaite almost to Cockermouth, where Wordsworth was born. There we turned off in a southerly direction to the vale of Lorton, around Grasmoor Mountain (2,800 feet), past Crummock Water, to little Buttermere. Coming back we crossed the pass of Whinlatter, giving the finest views of the trip.

Dr. Johnson, the author of the Dictionary and

the subject of Boswell's immortal biography, "would suffer no talk in his presence of fine prospects." He almost annihilated the unwary who began. He was right to the extent that often such people become tiresome. So I will leave you to imagine what we looked down upon from a height of a thousand feet, in the heart of the Lake District, in a region of mountains, dales, vales, and lakes, where the rugged and the cultivated meet and mingle, and hamlets and market towns, each with a lovely church spire, are set close together.

Keswick, July 4, 1924.

National Conference of Social Work at Toronto

Charles H. Pennoyer

THE fifty-first annual meeting of the National Conference of Social Work was held at Toronto, Canada, the last part of June and the first part of July, the Conference going outside the United States for the second time during its half century of wonderful progress and service. Possibly those delegates were right who said that this year's convention was not quite as good as some of the preceding ones, but most of those present were more enthusiastic. Not all of the nearly five thousand present were registered delegates. Canada's proportion was one-fifth. The Associated Press does not seem to have carried much information about the Conference.

Toronto, with a population of somewhat less than 600,000, is the second largest city in the Dominion of Canada. It is a community which thirty years ago did not allow trolley cars to run on Sundays, and its present Puritan spirit seems to be stronger than that of any other city of the same size in the world. In many ways this makes for desirable citizenship, but an occasional expression of narrowness makes Toronto the common target of other Canadian cities and has won for it the distinction of being considered the home of Canadian social and political toryism. It is the capital of the Province of Ontario, and in its vicinity in the thirties was carried on a rebellion led by William Lyon MacKenzie, whose grandson, W. L. McK. King, is now the Canadian Premier and a great social worker of international fame, one who might be called the "Hoover of Canada." Toronto is apparently a very clean city and its fine buildings, well-kept streets, evident law enforcement, parks, playgrounds and educational institutions impress the visitor very favorably. Its art gallery was formerly the residence of the world-famous Dr. Goldwin Smith, who said that Universalism is the only great religious movement originating in the so-called New World. Sixty-seven per cent of the people in the city own their homes. Only one city on the continent of similar or larger size has as low a death rate.

Toronto seems to be the center of very much of Canada's social welfare interest. The delegates were well cared for, at the headquarters, King Edward Hotel, and elsewhere, by several receptions, and even by entertainment such as yachting and automobiling. The hospitality did not include the usual arrangement for pulpit supply by any of the visiting ministers.

The American delegates showed their good sense and neighborly spirit by wearing the little Canadian flags, which carried the emblems of the nine Provinces along with the Union Jack, and which were given out by the Girl Scouts that all might together thus celebrate Dominion Day, the anniversary of Confederation, July 1, 1867.

No institution could be a better host to the many meetings than was the University of Toronto, which has a student body of over 6,500, and which, with its University Quadrangle, Convocation Hall, Knox Chapel, Library, Physics and other notable buildings, made an ideal center. Several churches were used for sectional meetings.

The Conference proper was preceded by meetings of the American Probation Association, and in connection with the Conference there were meetings of such allied bodies as the American Association for the Organization of Family Social Work, which is one of the older bodies, the American Association of Hospital Social Workers, one of the newer bodies, the National Playground and Recreation Association of America, the American Association for Community Organization, National Child Labor Committee, American Country Life Association, American Association of Social Service Exchanges, Workers' Education Bureau, International Association of Police Women, Association of Schools of Social Work, and other groups, and the general professional body known as the American Association of Social Workers.

The Catholic, Episcopalian, Unitarian, Universalist, and other church-member social workers were all specially noted in the daily bulletins as having more or less informal meetings of their own. The Universalists among the social workers met in the Social Workers' Club Rooms at the Social Service Building of the University.

The postal strike interfered somewhat with everybody's plans, as the Conference covered the exact period when no mail could be obtained in the city if it had a definite address. People stood for six and seven and more hours to get letters sent to general delivery.

It was said that the total of all meetings, general, sectional, and special, went into the hundreds. The president was Grace Abbott, Director of the Federal Children's Bureau. The new president is W. J. Norton, the secretary of the Community Fund, Detroit. Among the veteran social workers present were Jane Addams, Owen R. Lovejoy, George W. Kirchwey, Julia Lathrop, Hastings Hart, Valeria H. Parker, Robert A. Woods, Edith Abbott, Frankwood E. Williams, C. C. Carstens, Herbert C. Parsons, Helen T. Woolley, now first vice-president, Wm. H. Parker, secretary, Sherman C. Kingsley and Peter Bryce. We missed Edward T. Devine, sometimes called the "dean of American social work," Alexander Johnston, the "Uncle Alec" of so many years and one time secretary, and several others who were regular at-

tendants for so long. I met many friends from Canada who never before attended meetings. One of these former co-workers is now in charge of the Social Service Council of the Anglican Church, or Church of England, in Canada.

The big general meetings were on "Public Protection of Children," "Interrelation of Social Forces," "Social Aspects of Farmers' Co-operation," "Prohibition Problem of Law Enforcement," "Immigration Legislation and Its Administration as It Bears upon the Problem of Assimilation," "Negro Migration" and "International Co-operation for Social Welfare."

The speakers on the last subject were Dr. Royal Meeker, secretary Labor and Industry, Harrisburg, Penn., Dr. Rene Sand, secretary-general League Red Cross Societies, Paris, and Jane Addams, Hull House, Chicago. International co-operation is already going on in the field of social welfare and is growing in strength and effectiveness. We are impressed by the fact that the distinctive note is not relief but prevention and construction, and that it points to economic and political co-operation as well.

The outstanding speaker on prohibition enforcement was Mrs. Mabel Walker Willebrandt, Assistant Attorney General of the United States. Her address was received as a statesmanlike presentation of a difficult moral question. The eighteenth amendment calls for a longer period of trial than some people seem disposed to give it, and, in all fairness, it calls for enforcement by all good citizens while it is on the statute book. There was the call for a supporting and positive public opinion. Something of the story of real progress was told and of the responsibility of those who stood for social welfare. Right-minded folks should take more interest in court cases.

Miss Edith Abbott, University of Chicago, sister of the outgoing president and perhaps a more expert social welfare leader than the sister, told her audience that the United States had not the right to do just as it selfishly pleased in regard to immigration. She spoke against the restrictions placed by people who were either themselves immigrants or the descendants of immigrants. About 35,000,000 immigrants had entered the United States during 150 years, and even now the ratio of population was forty to the square mile. Only the physically and mentally unfit should be excluded. Her address was full of historical references and she showed how events did not justify the fears of Franklin, Jefferson and others that immigration in our early history would develop a double citizenship here and there.

There were ten sectional series of meetings. No. 1 had to do with children. The place to begin with all problems is the children. Some of us are not so normal as we would be if we had been taken in hand more when very young. The emphasis must ever be with the children. We were shown that this has to do with rural districts as well as with other parts. The different agencies dealing with children must cooperate still more and there should really be further simplification of organization. We are impressed with the fact that social workers are well agreed that there is no such thing in social welfare as "illegitimate children." Parentage may be illegitimate but not the children. The law of Norway recognizes this social truth, and when American law catches up a little with accepted principles of social work in this regard it will also be thus more moral or Christian.

Section No. 2 had to do with "Delinquency and Correction." It is hoped that more law schools will have adequate instruction in the science of criminology. Among the significant addresses was that of Mrs. Mina C. Van Winkle, director of the Women's Bureau of the Metropolitan Police Department, Washington, D. C. She called for greater co-operation with police departments. "The greatest preventive agency is the police, but the policemen are not allowed to function. . . . Imagine New York's 10,000 or London's 18,000 policemen, each officer with his eyes open and his mind open to the needs of every little girl and boy on his beat and trained to prevent their difficulties. These officers are recognized professionally, but unless every man is social in his attitude he is not performing professional service. . . . With few exceptions the police are in the same class with the courts, tradition-ridden to the point where there is almost no progress until the establishment of special work and inclusion of police women. These two services are the first steps in the right direction, one to prevent accidents and death, the other to protect youth and prevent delinquency."

Health (No. 3) had its emphasis, and usual attention was given to health habits for school children, to the venereal disease question, and to the movement for periodic examinations. The exhibit of the American Social Hygiene Association was enlightening and may be available for proper adult education service.

Family (No. 4) problems were given the greatest consideration. What were formerly questions of "charity" are now handled under the topic of the family, as being more fundamental and constructive. To reach the needy now means to treat such as members of a home group wherever possible and as thus belonging to a small co-operative body. We must deal with the relatives to some extent in order to best help the individual case.

Industrial and Economic Problems (No. 5) are of primary consideration, too. Indeed as far back as 1909, at the Buffalo meetings of the National Conference, Rabbi Stephen S. Wise told the delegates, in the annual sermon, that "you social workers are to be cursed, and not blessed, if you merely use the surplus wealth of the rich to hide the evidences of social maladjustment." However, most social workers do not wish merely to wait until reforms come before making their contribution to social welfare. They would help the workers to become competent and free and the employers to be more just and friendly, in order that industry may render service as its chief aim and help make men as well as things. They would serve now and not merely wait.

Section No. 6 had to do with "Neighborhood and Community Problems." The larger common life is but the enlarged home life where mutuality is only less the law, and communities should be led to function as such inter-involved unities. We should see all problems as being vitally related to the whole.

Mental Hygiene (No. 7) is growingly recognized

as a fundamental question. The place of what is called psychiatric social work can not long be ignored. It is coming to be seen that many forms of mental disease, nervousness and some forms of delinquency are the results of neglecting mental hygiene in young children. Mental clinics will increase.

The Organization of Social Forces was the subject of Section 8. Public and private social agencies do not sufficiently co-operate, and the average man himself should be helped to distinguish better between public and private fields of social welfare. There is growing recognition of the need of central councils of social agencies, of functional federation as of more importance than even financial federation and as the proper preliminary to such movements as those sometimes called community chests.

Section No. 9 related to Public Officials and Administration. Dr. Charles H. Johnston, secretary of the New York State Board of Charities, and president of the American Prison Association, said: "The goal should be absolute elimination of politics from the public social service. There is no relationship between the success with which a party follower contests the ninth ward and his fitness for social service work. We must teach legislators to choose men for the social service on the basis of brains, wisdom, imagination and compassion."

The Immigrant was the subject of the last and tenth section. Among principles noted were those of giving the newcomer a chance to fraternize with others and the duty of doing more for him in the way of establishing him in his new country's home and community life.

Among the special meetings the Country Life Association discussions were found particularly helpful.

The tendency is to speak of the personality of the needy and to treat the more difficult cases as being individuals in trouble, rather than to deal with environment or immediate factors. Record making is becoming the story of the man behind more than anything else. A needy person is greatly helped when he is enabled to deal successfully with his social condition.

The Institute Opens

Dorothy Hall

I AM surrounded here at Williamstown, according to the newspapers, by "statesmen, publicists, scholars, financiers, army and navy officials, and industrialists," though for the most part they look and act much like anybody else. The celebrities and the humbler members of the Institute alike are established in comfortable dormitory accommodations, and have found seats in the "Commons," where the whole 225 eat together. We have already been delightfully entertained by President and Mrs. Garfield at a reception in their house on the edge of the college grounds, an affair which gave everybody a chance to see everybody else all dressed up and in their most formal and formidable aspect.

We are now fully under way. There are round-table conferences every morning at nine, to one of which every member of the Institute belongs. There are eight of these, ranging in subject from "Political Factors in Europe To-day," conducted by Prof. Sidney Bradshaw Fay, which is the round-table I am attending, to "The Conflict of Laws and International Trade," "Population and Related Problems," and "Inter-American Relations." These round-tables are followed at eleven o'clock by an open conference attended by all the Institute members and instructors. The two scheduled for this week are "International Finance in the Commercial Policy of Nations," conducted by Dr. Wm. S. Culbertson, vice-chairman of the United States Tariff Commission, and "Disarmament and Security," conducted by Dr. James T. Shotwell.

The afternoons are free, and after the concentrated intellectual fare of the mornings most of us are badly in need of recreation. Every evening there is a public lecture by some one of eminence, delivered in the very beautiful, high-studded hall which is such an addition to the many facilities Williams College has to offer for the Institute. These evening speakers include the following: Sir Valentine Chirol, formerly chief foreign editor of the *London Times*, Sir James Arthur Salter, chief of the financial section of the League of Nations, Yusuke Tsurumi, scholar and author from Japan, Richard Henry Tawney, economic adviser of the British Labor Party, and Louis Aubert, former editor-in-chief of the *Revue-de-Paris*. These lectures I have found so far the least valuable of any part of the Institute, although they are counted, probably, as its most important feature. The speakers are aware of the fact that they are addressing a selected audience far above the average in intelligence, and they consequently make no attempt to catch or hold the attention of their listeners by any eloquence or oratory. They present a weighty array of very, *very* solid facts ungarnished and unseasoned. It requires a severe mental effort on my part to follow them through to their conclusions, and as it is difficult to hear them as well, the acoustic properties of the hall not being quite equal to its artistic merits, I find listening to these lectures rather a strenuous proceeding. I had not realized that my powers of concentration had been so vitiated by listening to our perhaps more spectacular American speakers.

Where one makes the most acquaintances is, of course, at the Commons. So far I seem to have come in contact with colonels and current event lecturers. The jovial but very emphatic Colonel who sat at our lunch table the other day portrayed an optimism which filled us with awe and admiration. Some one mentioned a reference of President Garfield the evening before to a class in Parliamentary Law of sixty members of the British Parliament. Didn't the Colonel think a similar class would benefit our Senators? No, the Colonel didn't think our Senators needed benefiting. Our Senate was superior to any other legislative body of any other country. In which simple faith the Institute will, I trust, leave him undisturbed.

Our table has also been graced by a very charming political lady who is an ardent worker for the League of Nations, and appeared before the platform committee of both the Republican and Democratic Conventions to plead for a League plank. She speaks with refreshing familiarity of Senators and Cabinet officers, and lends thereby a touch of prestige to our otherwise undistinguished group. The talkative ones of us are offset by a gentle little Chinese student who never speaks except when spoken to, and who replied to a question as to whether he played Mah Jong in China that "there were some families in China who did not allow their children to play Mah Jong and his was one of those. Perhaps we thought that too Puritanical?"

Others encountered have been the lady who confided that "she did admire the point of view of an imperialist, there was something so frank about it," and the young rabbi who quoted the gospels at me to prove that the United States should allow unrestricted immigration. But most interesting of all has been my acquaintance with Dr. Kralicek, the personal representative in the United States of Maseryk, the president of Czecho-Slovakia. He is a man of middle age with a sensitive, kindly face and a tired walk. For several years he has been in this country investigating our ways of doing things so that he can advise Maseryk and Benes, the Premier of Czecho-Slovakia, whenever they are considering the adoption of some domestic policy similar to one with which the United States has had experience. He is also trying to increase the interest of Americans in the Bohemian people. He does not think we know very much even about those who have come among us as immigrants, due perhaps to our unfortunate habit of allowing these newcomers to settle in colonies of their own where they preserve their national language, customs, and points of view. Our big cities are in America, he admitted with a smile, but America is not in our big cities. There are little slices of almost every European country existing side by side.

Dr. Kralicek is very proud of the record of his people in this country, and is urging several prominent Bohemians here to write the history of various groups in order that Americans may better understand and appreciate them. In the field of banking, for example, they have established all together 112 banks, with a combined capital of $120,000,000, and in the last fifty years only one of these banks has failed. One reason why we are so unaware of the races of Central Europe is obviously because all the European history which we study is written from the German, or French, or Italian point of view, never, for instance, from the Bohemian or Polish point of view. Many peoples of intense national spirit have until recently been subject to those dominant European races with whom we are familiar and from whom we have learned the history of Europe as they choose to tell it. One thing which Dr. Kralicek is urging upon Premier Benes is to have histories of Czecho-Slovakia translated into English for distribution in America in order that we may see them as they see themselves.

He told of Benes and his devotion to the country which he is building up. On Mr. Kralicek's last visit home Benes said to him, "Do you know what is my greatest problem?" "Poland," Dr. Kralicek suggested, "Germany." But the Premier had not meant any difficulty so possible of solution, and he answered, "Simply how I may best be a worthy servant of God as Prime Minister of Czecho-Slovakia."

Toleration is the policy of these new rulers of a new state. The connection between church and state has been broken and the Czechs, upon whom the Roman Catholic Church was forced in the beginning, are turning in hordes to Protestantism. Protestant churches of all sorts and descriptions, creeds and beliefs, are springing up. The old restrictions on language have been lifted, and although in the old days the Bohemians were not allowed to use their language in the Austrian Parliament, the German-speaking delegates to the Czecho-Slovakian Parliament may now speak in their native tongue. The educational system these determined people kept in their own hands all the years they were under the rule of Austria. In order to do this they had to pay the required educational taxes to Austria and then pay the expenses of their schools all over again themselves, but they knew that they must have control over the training of their children if they were to preserve the national spirit.

In Czecho-Slovakia there is compulsory suffrage—that is, people are fined if they do not vote—compulsory registration so that the correct address of any individual can be found in the official records at any time, and compulsory old-age, sickness, and unemployment insurance. "This," said Dr. Kralicek, "prevents radicalism. People are not radical unless they are hungry." Asked about unemployment, he described the system of county employment agencies. These are situated a three hours' walk apart. A man setting out to hunt for a job walks to one of them and if there is no job for him he is fed there, put up for the night and given a passport to the next employment agency. He can keep this up six weeks. This, according to Dr. Kralicek, "prevents bums." "In case a man turns out to be a natural born bum, what happens to him?" I asked. I learned, with some sympathy for the hypothetical bum, that at the end of six weeks he is sent to the work-house, where he is literally taught how to work by what sounded very much like our most approved kindergarten methods. He is assigned to a clock which has no springs and needs to be punched once a minute in some portion of its anatomy in order to keep it going. The bum punches it with all the regularity he can muster. Dr. Kralicek added with some amusement that the bum didn't, as a rule, like punching the clock, because it "required much patience." It sounded to me very much like the description of what goes on in a Ford factory, only slightly better, for apparently the clock is only a step in the bum's industrial education, whereas putting a screw in a Ford may deliberately be adopted as a life work.

The spirit of the Institute is manifest already as one of honest search for facts and tolerant discussion of them. I suppose those in attendance here are hardly more prone to modify their viewpoints than most, but at least they have the opportunity of hearing the case for the other side authoritatively stated, and unless they are deaf, literally or in spirit, they

can not go away without realizing that their own particular process of reasoning can be matched by other processes equally logical and well-balanced and neat, leading to very different conclusions. I can not imagine any one remaining self-complacent under these conditions longer than three days.

A Liberal Commentary on the Old Testament Narrative

VII---II Kings, Chronicles

James S. Stevens

II Kings

FROM II Kings 1 : 5-10. And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

And they said unto him, There came a man to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

And he said unto them, What manner of men was he which came up to meet you, and told you these words?

And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

If this passage were to be accepted as a narrative of literal facts, we would be obliged to hold the prophet guilty of the death of a large number of comparatively innocent people. It is a folk story illustrating the popular belief in the miraculous powers of the great prophet. In the New Testament when one of the disciples proposed to repeat the performance with reference to certain enemies of Jesus he was properly rebuked by the Master.

II Kings 2 : 8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

This is the third account of the dividing of the waters of a river or sea by miraculous means. When Elisha passed back to the other side the same miraculous methods were employed (v. 14).

II Kings 2 : 11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

This passage admits of a variety of explanations without taxing the reader's credulity in the belief that Elijah went up to heaven. A very rational explanation would suggest that Elijah died and was buried by his faithful attendant Elisha. It is possible that he came to his end by a lightning stroke which to the beholder typified a chariot of fire. As has been previously suggested, the idea of heaven held not only by the early races of mankind but by ourselves in our childhood days, is of a place somewhere in the upper air. The tower of Babel and Jacob's ladder confirm this point of view. The theory of the fifty men who wished to seek for the body of Elisha thinking that the spirit of the Lord might have taken him up on to some high mountain, is entirely in harmony with this.

II Kings 2 : 19-22. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha which he spake.

As a wonder worker there is no character in the Old Testament comparable with the prophet Elisha. With his death the miracle element is well nigh discontinued. It is quite probable that both he and his predecessors had unusual mental powers, and that they understood many of nature's secrets which had not been discovered by ordinary men. It is impossible to say just what took place in the narrative just quoted. It may be an exaggerated statement of some simple act of sanitation.

II Kings 2 : 23, 24. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

This is a most unpleasant story which may not be defended upon any ethical principle. It has been suggested that the children referred to were exceedingly depraved characters and that they were guilty of an unpardonable sin when they mocked a prophet of the Lord. If the event took place as narrated it is more probable that Elisha had been meditating somewhat unduly upon his importance in the world and that he was unusually sensitive regarding his personal appearance. When, therefore, the children were guilty of their disrespectful actions he became enraged and cursed them. The coming of two bears out of the wood and the tearing of forty-two of these children was not an impossible occurrence. It would be well for the reader to turn to the narrative in the New Testament which deals with Jesus' treatment of

the little children who were brought to him as an antidote to this repulsive passage.

II Kings 4 : 2-7. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

As has been indicated, this is a type miracle which refers to the multiplying of the means of subsistence. It is very similar to the narrative recorded concerning Elijah.

II Kings 4 : 18 and following. And when the child was grown, it fell on a day, that he went out to his father to the reapers.

The restoration of the son of the Shunammite is a distinct parallel to the story told in connection with the history of Elisha. It may be a variant of the same story, or it is possible that admirers of the two prophets vied with one another in folk stories which celebrated their heroes. In verse 16 we have an illustration of the oft-repeated idea that barrenness and its removal came by direct intervention of the hand of God. The miraculous deed by which Elisha prevented the sons of the prophets from dying by poisoning is similar in character to the narrative which relates to the healing of the tainted waters.

II Kings 5 : 14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

The disease so frequently referred to as leprosy in the Bible is not well understood in modern times. More than any other disease it seemed to come and go in a somewhat mysterious manner. There are recorded instances where it was sent as a punishment for certain sins and again removed upon the penitence of the victim. Just what curative powers Elisha possessed in reference to this disease are not well known. It is quite possible that when the servant Gehazi received the changes of garments from the cured Naaman he also received the germs of this loathsome disease.

II Kings 6 : 5, 6. But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

This simple narrative is one of the most difficult in all the Bible to explain by natural means. We may refer the turning of Lot's wife into a pillar of salt to a saline eruption, the rolling back of the Red Sea to a strong wind, the falling down of the walls of Jericho to sympathetic vibrations, and the standing still of the sun and moon in the Valley of Ajalon to a poetic reference, but we are stumped by a miracle like this. The specific gravity of iron is about eight times greater than that of water, and never since the world began have scientists discovered any illustration of the floating of a heavy body upon a light one, unless we except the phenomena of surface tension which could not have been applied in this case. Having at hand no natural explanation we are obliged to choose whether we shall believe that the Infinite Creator set aside one of the great laws of the universe for the sake of restoring an axe to its owner, or that this is a folk tale which grew up with so many others around the life of the prophet Elisha.

II Kings 6 : 17, 18. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

This miraculous narrative shows Elisha in a much more favorable light than did the story of the two bears. Its chief value lies in the lesson which was given to the young servant that there are spiritual forces in the universe with which it is possible to ally ourselves, although they are hidden from human understanding.

II Kings 9 : 1-3. And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:

And when thou comest thither, look out there Jehu the son of Jehosaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber:

Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door and flee, and tarry not.

Elisha rather more than Elijah was concerned with existing political conditions. In this passage reference is made to the anointing of Jehu, the son of Jehoshaphat, to be king over Israel. If he had the prophetic vision to foresee the bloodthirsty acts of Jehu we must admit that the anointing was anything but praiseworthy.

II Kings 10 : 8-11. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous; behold, I conspired against my master, and slew him: but who slew all these?

Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake

concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah.

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

The passage gives us a further insight into the character of Jehu, and incidentally illustrates the prevailing belief that all sorts of cruel and barbarous crimes were committed with the sanction and approval of Jehovah. In verse 31 of the same chapter we find a criticism of Jehu based upon his failure to conform to proper religious ceremonials rather than upon his bloodthirsty deeds.

II Kings 13 : 20, 21. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

The revival of the dead man whose corpse touched the bones of Elisha marks the termination of all the narratives of the miraculous events which characterized this period of Hebrew history. It gives us a picture of superstitious credulity at its height.

II Kings 17 : 22, 23. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

If the narrative were not concerned with the history of the striving of a nation after clear conceptions of God, it would be amusing to read the explanations given for the successes and defeats of the Israelites. This is especially true in view of the fact that when they came against enemies of real power such as the Egyptians and Persians they were speedily subdued. It should be borne in mind, however, that underneath all these narratives is the underlying principle: Righteousness exalteth a nation and sin is a reproach to any people. The writers of the narratives were correct in their belief in general principles but could hardly have been expected always to hit the mark in their individual applications.

II Kings 17 : 24, 25. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sopharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them.

The passage illustrates the fact that foreign nations held beliefs relating to rewards and punishments for good and evil which were similar to those held by the Israelites. An attack by lions which destroyed certain of the people was set down as a direct visitation from Jehovah. Chapter 18, verse 12, illustrates in a striking manner the reference of political defeats to failure to keep the commandments of Moses.

II Kings 19 : 35. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses.

This passage, which has furnished a theme for a stirring poem by Byron, attributes some plague which afflicted the Assyrians to a direct visitation by an angel of the Lord. Doubtless the large number of the slain which was mentioned is an illustration of oriental exaggeration.

II Kings 20 : 8-11. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by whch it had gone down in the dial of Ahaz.

We should read this passage in connection with the passage in Joshua which tells us of the stopping of the sun and moon in the Valley of Ajalon. The naive reply of Hezekiah that it was a light thing for the shadow to go down ten degrees as compared with its going backward by the same amount, illustrates the absolute ignorance of the times regarding physical laws. In this case we have no poetic reference to the Book of Jasher by means of which we may explain the passage. We must, therefore, conclude that it represents a tradition which crept into the folk lore of the people, which illustrated the strong hold which the prophet Isaiah had upon the councils of the Almighty. The results upon the solar system which would follow an occurrence of this sort are beyond contemplation. To the credit of the sanity of twentieth century men and women it may be stated that very few at the present time believe that one's soul's salvation depends upon the acceptance of this passage as a literal statement of fact.

II Kings 22 : 1, 2 and 23 : 29. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

The narrator evidently found some difficulty in reconciling these two passages, for he states in verse 26 that the fierceness of the anger of the Lord had not been altogether turned away. Josiah was one of the most upright of the kings of Judah, and his reign should have been characterized by continued prosperity, but it was not so to be. In another book of the Bible very wise men engage in a long debate on the relation of upright living to prosperity. Since

even at the present day there are many who are unwilling to accept the statement that rain falls upon the just and the unjust, it is not surprising that writers in the beginnings of history should hold the views which appear in the Old Testament. Indeed, if they had expressed views of any other type, they would have been untrustworthy.

Chronicles

The narratives in the two books of Chronicles are so similar to those already discussed that it is not necessary to make extended comments upon them.

I Chronicles 14 : 2, 3. And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

And David took more wives at Jerusalem: and David begat more sons and daughters.

This passage is in accord with a large number of others previously quoted in coupling the divine sanction of the Lord with the taking of a multiplicity of wives. Indeed the heading of the chapter, written in by some pious hand many years ago, is, David's felicity in people, wives, and children. In chapter 20, verse 1, we have a striking illustration of the courage and valor of Joab in contrast with the indifference of the king. When the battle had been won, however, David placed himself in the category of cruel Israelitish leaders by making use of most refined methods of torment. In chapter 21, we have a repetition of the account of David's sin in numbering the people and this time the provocation is said to have come from Satan rather than from the Lord.

II Chronicles 6 : 14-21 and 40-42. And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:

Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built!

Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place: even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

The spirit of this prayer attributed to King Solomon marks a distinct advance in the religious thinking of the Hebrew people. It is characterized by catholic spirit and manifest sincerity. The character of Solomon, like that of his father David, is a composite of good and evil as, indeed, what character is not?

World Brotherhood

Tracy Strong

"GOOD will is the most important factor in modern civilization and is the first step up the ladder of world brotherhood." These are not the words of the winner of the Bok Peace Prize, nor of Lloyd George, nor Woodrow Wilson. They are the words of a boy, a seventeen-year-old English boy, written to the boys of Portugal. To some of us they are much more significant than if they came from the lips or pen of a great man. For here we have a message of prophecy, it is the forward look of youth, it is the voice of the hope of the world. If a few million boys scattered throughout the world believe what Eric Moreton believes, and believe it strongly, it will become increasingly difficult to start a fight.

International Good-will Day, May 18, as observed by the boys of the Association in Lisbon, Portugal, brought messages from boys of China, Japan, Turkey, Armenia, Greece, Roumania, Russia, Latvia, France, England and America. Thirty nations would have responded just as readily had the plan been started three months in advance, instead of less than thirty days. Stereopticon pictures were shown of boys of fifteen nationalities.

Let us drop into the meeting for a moment. As the boy audience looks interestedly at a picture of Latvian boys (the Hi Y Club of Riga) a Portuguese high school young man reads a letter addressed to "the boys of Portugal," and, in this case, written by one of the boys whose picture is being shown. The letters are answered by the boys who read them, thus beginning what may prove to be a helpful correspondence. "Now, just what is Latvia?" Another boy, the mapologist, with a pointer locates Latvia on a wall map, away up on the Baltic close to Russia, and a brief, necessarily very brief, statement of facts

about Latvia is made. With some countries the national air is played on the piano. "Let us bow our heads in silent prayer for our boy friends in Latvia."

Some of the letters brought forth applause from the audience. The closing words of the splendid letter from Marc Sandoz, a Paris high school student, were: 'My Portuguese brothers, let us ring out anew in our friendship the old cry of hope that has come down to us from the birth of Christianity, 'Peace on earth, good will to men.' "

The Roumanian boy said: "We European nations should strive to lay aside our jealousies, hates and prejudices, and seek more to find the good qualities in each other."

And the quaint expression of the Japanese lad who said: "We wish to tell our spirit of friendliness to the boys of the world, and we hope to shake hands with them over the oceans."

From a Russian boy: "Both you and we are going toward the same goal, and we trust that we are all members of one big and friendly family."

Are you discouraged with Europe? Wait a bit—you have forgotten for a moment the coming generation. Give the boys a chance. Is it a far cry to imagine an International Good-will meeting in every Y. M. C. A. Boys' Department in the world within the course of the next two or three years? If it were done, hundreds of thousands of boys in the world, though perhaps not all in attendance at the meetings, could, through press notices, radio broadcasting, and in other ways, be brought into the radius of the friendly feeling. Let us not forget that the Association now exists in the great majority of the countries of the world. Can we do it? Let us see.

The writer is conscious that in some ways he had an advantage in producing this meeting. We possessed slides, and we had contacts in different nations which enabled us to secure letters and information. But happily both these obstacles are removed for us. We are authorized to announce that, on receipt of one dollar, the office of the Boys' Department of the World's Committee, Y. M. C. A., 3 Rue General Dufour, Geneva, Switzerland, will send to you some time before March 1, 1925, the following material:

1. Twenty photographs of the boys of twenty nations.

2. Copies of twenty letters of International Good-will, written by boys of those nations represented in the photographs.

3. Some brief, but authentic, material regarding the boys of those nations.

4. A sample program, and hints which will aid you in preparing your program.

Photographs, to be sure, are not stereopticon slides, and you will probably want to use a reflectoscope, or have slides made from the photos. Any good maker will produce slides from good photographs, and those sent to you will be of that nature. Surely every Association has either a stereopticon or a reflectoscope, but it will be possible to hold an interesting meeting, with a small group, by passing a photograph among the boys while a letter is being read.

May we not put as much ingenuity and enthusiasm into International Good-will Day, on the third Sunday of May, 1925, as we put into our annual "Father and Son" program? Just at this period of the world's history the call for such a day in our Association year would seem particularly urgent.

The American Seminar in London---I

THE American Seminar is a rather impressive name, but the reality is more impressive.

It consists of a group of from fifty to one hundred picked people, men and women, from the United States, who visit Europe each year, take a two months' tour and study social, economic and international problems. The organizer and leader of the group is Mr. Sherwood Eddy, author, lecturer and International Y. M. C. A. leader.

In repeated tours of the world, when he has addressed large meetings in China, Japan, India, Egypt, and other countries, he has become convinced that there is nothing to which a man can give his life so much worth while as to promote understanding and co-operation between nations, classes and individuals.

In his books, lectures, sermons and magazine articles, he is working for brotherhood among nations, races, classes and individuals.

As a part of his work he has, in co-operation with Toynbee Hall, London, organized this Seminar. For four successive years he has brought a party over made up of editors, clergymen, social workers, teachers, and anybody else who might help influence public sentiment in the United States. The late Bishop Williams was a member of one of these parties. Governor Wm. E. Sweet of Colorado came with them in 1921, and in a recent article in the *Christian Advocate* pays tribute to the opportunities opened up to him through the Seminar.

This year Kirby Page, intimate friend of Sherwood Eddy, and both Mrs. Eddy and Mrs. Page are along. Just a few of the seventy odd names on the list will illustrate the many sections and activities of the United States represented. There are Dr. Irving Maurer, who was inaugurated as president of Beloit College, Wisconsin, just before he started; Prof. Norman B. Nash, Episcopal Theological School, Cambridge, Mass.; Donald W. McConnel, student in Union Theological Seminary, New York; Powers Hapgood, coal miner and writer, Indianapolis, Ind.; Prof. Wm. Wells Denton, University of Michigan; the Rev. M. H. Marvin, pastor of Methodist Episcopal Church, Tacoma, Washington; Nevin Sayre, editor of the *World To-morrow*, New York; Miss Ruth I. Stone, director of Woman's Service Department, Western Electric Company, Chicago, Ill.; the Rev. Reinhold Neibuhr, pastor of Bethel Evangelical Church, Detroit. So runs the list: secretary to John R. Mott; pastor of Methodist Episcopal Church, Lincoln, Neb.; professor in Junior College, Port Huron; Y. W. C. A. worker, Lake Forest, Ill., or Peking, China; Y. M. C. A. secretary, Lawrence, Kansas, Worcester, Mass., or Calcutta, India; pastor of Old

First Reformed Church, Brooklyn, or the Second Church of Dorchester, Mass.

The Universalists are well represented by the Rev. Fred Atkins Moore, pastor of Beacon Universalist Church, Brookline, Mass.

The party sailed from New York the last of June, landed at Glasgow, went to Edinburgh, studied the Rowntree cocoa works at York, England, visited the famous "Co-operative" at Manchester, and heard an address upon municipal institutions by the Lord Mayor of that city.

Then they journeyed to London for a three weeks' stay.

It is a London Co-operating group which has made this annual visit possible, and that London group is made up of professors, editors, clergymen, political leaders, and government officials, including the present Prime Minister himself, all heading up in Toynbee Hall, a Social Settlement in the East End of London.

Mallon, the warden of Toynbee Hall, and Sherwood Eddy are the men who have made the Seminar possible. Eddy assembles the party and brings it over. Then Mallon and Eddy together get the speakers, conduct the visits, and inspire the discussions. Mallon says that London is one of the easiest cities in the world in which to find people qualified and willing to help in such a project.

I should think that I was doing a service for any friend or acquaintance whom I should interest in this Seminar and for whom I secured an invitation to come along some time in the future.

Contact with the group itself is well worth while, for, although it represents all sections of our country, all shades of political opinion, many creeds and churches, and is made up of old and young, men and women, it is singularly and strikingly bound together. Nor do the common vicissitudes of travel, nor a common exile from home, nor a common national feeling, explain this unity. In my opinion, they are united because, under many forms, they believe that no man has a right to live for himself but should live for others, that the common welfare transcends the good of any class, that all nations and races are worth while and that the creation of understanding and good will is the greatest task to which any one can devote his life. And with most, probably all, there is a religious basis for these faiths in a faith in God, in Human Brotherhood and in the practicability and necessity of the ideals of Jesus.

But the fascinating and important thing about the Seminar is that it puts its members into contact with many of the best minds and important institutions in countries other than their own. It enables one to do more illuminating things on a short European tour than any other kind of tour I know about.

To be sure there is opportunity to do some of the other things, museums, art galleries, churches, bridges, monuments, palaces, theaters, restaurants, parks, battlefields and historic shrines, which travelers usually talk about while going home. But even these are seen sometimes by this party in unusual ways. When they visited the House of Lords, the Lord Chancellor met them and talked to them about the venerable buildings, and the British constitution, and set forth his own political philosophy. At Lambeth Palace, the London residence of the Archbishop of Canterbury, the Archbishop with his wife received them, and sent them over the historic group of buildings with members of his staff who loved every old stone and knew every old tradition. Two hundred years before the discovery of America parts of Lambeth stood there. Thrilling and momentous things have happened there.

In a new department of this paper, "Understanding Our World," I have reported a few of the interesting and important facts and conclusions laid before the Seminar. It is in these facts, in the kind of men who told them, in the widening horizon they gave, and in the perspective and spirit they created, that the real significance of this Seminar is to be found.

First there came J. L. Hammond on "Industrial History." J. L. Hammond, with Barbara Hammond, has written books like "The Village Laborer, 1760-1832," "The Town Laborer, 1760-1832," "The Skilled Laborer, 1760-1832," and "The Life of Lord Shaftesbury."

Brought up as some of us have been on the study of political history almost exclusively, it was important to us to hear history interpreted from an economic standpoint and to realize the momentous changes involved in the application of steam to industry less than a hundred years ago.

Mr. J. A. Hobson, a writer and speaker on economic subjects, took up the political situation.

Mr. Hobson said that the Tories never had hesitated to use the power of the state to protect their own interests. They were not unlike Socialists in their conception of the sphere of government. He said that no party was logical and that we do not solve any big problem in one logical way. We adjust, compromise, move as we can. He said that the Labor Party can not be described accurately as a socialist party—socialists in it to be sure—but it is a party which believes in nationalizing some things. "We can not envisage," he added, "whether it will nationalize all or more than a few things, in whole or in part, or when." Though the war inspired distrust of government, public opinion is moving toward nationalization of mines, railroads, money and insurance, but not land.

The public must insure itself against a capitalist conspiracy and equally against a joint conspiracy of labor and capital.

To describe the Labor Party of England as Red or Revolutionary is to miss the mark altogether. There is not the slightest chance of revolutionists making headway in Britain. But we are living in an age so dangerous in other ways that we are justified in taking more risks, for only by rapid changes can we raise the world to a standard of safety.

Of Philip Kerr on "The European Situation" we shall speak later. He is an unusually fine type of Englishman. His service as secretary to Mr. Lloyd George during and just after the war gave him unusual opportunities. We can understand the fine impression he has made in the United States at the Institute of Politics in Williamstown.

Of Lord Haldane also we shall say something in a future issue.

S. K. Ratcliffe, who visits the United States nearly every year, is a man worth hearing, both because he is intelligent and because he can effectually present his facts upon his feet. He goes at it something like Secretary Hughes, who, by the way, made a very deep impression in England as a public speaker. Ratcliffe talked on "The British Empire." Once statesmen thought they might make a new Imperial Parliament with representatives from all parts of the British Dominions. That day has gone by because of the growth of nationalism in the self-governing dominions. Smuts of South Africa put an end to the phrase British Empire by his speeches during the war on "The Commonwealth of Free Nations." Canada, Ireland, South Africa and other members of that Commonwealth will have their own diplomatic representatives at least for matters affecting them exclusively. Mr. Ratcliffe gave a clear and impartial statement of the history of Great Britain and India.

Although Bishop Gore is getting old and shows signs of the burden he has been bearing for many years, he is an interesting figure to meet and hear. Though disappointment, disillusionment, and anxiety ran through his words, we shall not soon forget his saying, "I do not think that it is separable from belief in God to believe that one day God will come into His own." And then he added:

"The religion Jesus brought into the world is the religion of brotherhood. It makes for the realization of a fellowship in which the law of love is the active force.

"Great numbers of people in the Christian Churches are not with us in our aspirations for brotherhood. They are determined that things shall remain as they are.

"There is a line running squarely through the Churches. The man working for brotherhood finds allies in all denominations—here a Catholic, there a Unitarian, yonder a Quaker."

Representatives of the British aristocracy as well as of the British democracy have talked to the Seminar, Conservatives, Liberals and leaders of the Labor Party. Every speaker has pitched his discourse high. There has been no attempt to convince by epithets.

J. V. S.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, August 23

Each sees one color of Thy rainbow light.
Each looks upon one tint and calls it heaven.
Thou art the fulness of our partial sight;
We are not perfect till we find the seven—
Gather us in!

Some seek a Father in the heavens above,
Some ask a human image to adore.
Some crave a spirit vast as life and love.
Within Thy mansions we have all and more—
Gather us in!

George Matheson.

Come to us, O Blessed, for we can not come to Thee. Come to us in the life that entangles us, meet us in the common ways trodden by our busy feet.

Sunday, August 24

All outward circumstances
May be different.
But there lives no man—
Nor ever lived one—
Who in the silence of hi heart,
Feeling his need,
Has not cried out,
Shaping some prayer
To the unchanging God.

Paul Kester.

O God, immortal and invisible, forgive the faltering faith of those whose dwelling is among the mortal and the seen. We have no sight for unseen things, and we may have missed Thee at every turn. O Lord, that we might receive our sight. *Amen.*

Monday, August 25

What is to come we know not. But we know
That what has been was good—was good to show,
Better to hide, nd best of all to bear.
We are the masters of the days that were:
We have lived, we have loved, we have suffered—even so.
Shall we take the ebb who had the flow?
Life was our friend, now if it be our foe—
E'en though it spoil and break us! need we care
What is to come?

W. E. Henley.

O Father, we turn to Thee because we are sore vexed with our own thoughts. Beyond our need reveal Thyself, its cause and cure; in all desire teach us to discern Thy drawing near. *Amen.*

Tuesday, August 26

I believe in Love and Duty, I believe in the True and Just;
I believe in the common kinship of everything born from dust.
I hope that the Right will triumph, that the sheltered Wrong will fall,
That Death will at last be defeated, that the Grave will not end all.

Walter Malone.

O God, because we are what we are, and yet long to be so different, we believe Thou art and that Thou dost understand us. By faith we feel after Thee, through love we find the way, in hope we bring ourselves to Thee. *Amen.*

Wednesday, August 27

It fortifies my soul to know
That though I perish—Truth is so;
That howsoe'er I stray and range—
Whate'er I do, Thou dost not change.
I steadier step, when I recall
That, if I sleep, Thou dost not fall.

Arthur Hugh Clough.

O God, we turn to Thee in the faith that Thou dost understand and art merciful. Some of us are not sure concerning Thee: not sure what Thou art; not sure Thou art at all. Yet could we ever think these things unless Thou hadst inspired us, could we ever want these things unless Thou wert very near?

Thursday, August 28

What delightful hosts are they—Life and Love!
Lingeringly I turn away,
This late hour, yet glad enough
They have not withheld from me
Their high hospitality.

So with face lit with delight
And all gratitude, I stay
Yet to press their hands and say,
"Thanks—So fine a time! Good night!"

James Whitcomb Riley.

Forgive our waste of precious moments, our loitering feet, our procrastinating will. O teach us to number our days, that we may apply our hearts unto wisdom; to lengthen our brief life by intensity of living. Seeing we spend our days as a tale that is told, let us haste to speak that which is within us, lest we be called away before the story is begun. So may the stress of earthly life educate us for the life eternal. *Amen.*

Friday, August 29

I live to hail the season, by gifted ones foretold,
When man shall live by reason, and not alone for gold;
When, man to man united, and every wrong thing righted,
The whole world shall be lighted, as Eden was of old.

G. Linnaeus Banks.

O God, our Father, Thou Thyself hast bid us watch and pray for the coming of Thy kingdom. Thy promise was it should be soon. Dost Thou tarry till we turn from the trifles that now hold our hearts? Must we prepare the way? O help us to understand. *Amen.*

(The prayers for this week are all by the Rev. W. E. Orchard, D. D.)

The Wisdom of the Workers

Securing a Teaching Staff

Roderick J. Mooney

ONE of the crying needs of to-day in our church work is the well-balanced and finely equipped Sunday school teacher. The pathetic indifference shown towards the church, for causes which are many and definition of which does not come within the scope of this paper, is the loud call in every church for a qualified teaching force. Churches are closing because of the tragic neglect of the young people.

America has never had a more brilliantly educated ministry than now, but the minister can not do all the work even in the smallest parish. One of the brightest men in New England, who within three years got "the vision," said to the writer recently: "The Sunday school teacher is holding the most important position in our church to-day."

Where shall we find the teachers? Well, eternal vigilance is the price of success. Experience has taught us that not all the bright minds are as yet enrolled in our churches. Further, not all the bright and consecrated spirits are as yet enrolled on our lists. They are busy in other ways, or are simply "idle." I am wondering if the scene described in the gospel of Matthew, 20 : 6, 7, 8, is not being re-enacted in many parishes. We mourn so about wanting workers, but I am caused to blush sometimes when I have discovered especially qualified persons and invite them to come work with us. The readiness of their response recalls with pathos, "Why stand ye here all the day idle?" and the reply, "Because no man hath hired us."

I am convinced that there are quite a number of people, both men and women, who are not at work because they have not been invited. It is not necessary that they be actual members of our Church to be given charge of classes in our Sunday schools. On the contrary, teaching may be the road to their enlisting in the membership of our Church.

I make it a practise to enroll in my private book the names and addresses of likely people for the office of teacher. I call on them so as to give them the opportunity to show their ability and peculiar adaptability for the work. The sifting process is continually in action. Many are the disappointments; but the thrill of satisfaction when a new-found possibility answers: "Yes, I will do the best I can; but you must give me a lot of assistance!" The joy of it is simply exhilarating.

We are splendidly equipped to give assistance from our "Loan Library," at Headquarters, or from the minister's personal library.

Just an illustration: A vacancy had been made which demanded a certain type of fine fellow, a man of piety, education and culture. At a certain social function recently a young man attracted my attention by his general intelligence. I noted his name and adroitly discovered his address. The right combination of circumstances occurred which put me next him under very favorable conditions. After some little conversation I broached my need of his services. After a nice piece of courteous expostulation on his part and some argument on my own part, he said, "All right, I recognize the call. I'm with you." Thus was found and actually enrolled in service a man of brilliant parts, and one who will be heard from in the councils of the Church. On speaking to some of the trustees about the young man they said, "We have been watching that young man for the last five years, but never have had the courage to speak to him." I am wondering if there are not young men or women idle in some parishes who are so "because no man hath hired them."

Jesus sent out into the highways and by-ways for people. We boast of our liberality and our liberal views. Yet there is an enormous amount of simple unadulterated narrowness and smug bigotry about us. Let us shake off a lot of it, and go out into the highways of life and secure some of those nimble-witted, finely cultured young men and women and urge them to come in and garner in the Lord's vineyard. What if you have to ask ten before you get one? The one will be a rich reward for your labor.

Talks with Toilers

XI---The Mother

Edward H. Cotton

THE Terminal station was full of people, for it was the day before a holiday. Youth and fashion were there, color and beauty, pride and circumstance—all bound for a week-end, with an additional day, in the country. Happy children, laughing young people, were waiting about. Across the aisle a group of girls with fresh, pink complexions, attractively dressed in conformity to the holiday. There was the year of grace 1924. Sitting beside me was a contrast, a striking contrast. It was not 1924, but another, earlier generation. She was wearing a round black straw hat adorned with black ribbon and faded yellow roses, dress of ancient pattern, shoes made for service—which they had seen. Near her on the seat was a little cloth hand-bag, such as our grandmothers used to carry. Her hair was white. In her cheeks there was no color. Her lips did not smile. Her eyes, once blue, lacked the luster of other days. Her hands were large and worn with toil. She was thin. In youth, no doubt she had had her share of that beauty across the way, but no trace was now left.

It was much pleasanter to watch the play of emotions across the aisle, to listen to the laughter that was like a rippling brook. There was beauty and imagination. What a contrast to the thin, faded-out figure beside me! Presently she opened the hand-bag, took out a brown worsted purse and took from the purse a watch. She fitted a key to the winding mechanism, wound the watch, and, looking up at the clock on the wall, adjusted the hands. She put the watch back in the purse, replaced the purse in the bag, and, folding her hands, waited with patience and resignation as before. And now I noticed a wedding ring thin with years of wearing.

People waiting in a station for trains have opportunity to watch other people as they in their turn are waiting, but that old lady attracted no attention. Too much interesting youth was about, too much that was active and enterprising. Yet no person among the hundreds waiting there had a more realistic and human story to tell. She was a mother. She had sons and daughters. They had sons and daughters. She had not only brought up her own children, but orphaned grandchildren. I was in search of toilers. Well, here, certainly, was a toiler of toilers. Of such, Theodore Roosevelt once said, "Yours is the work that is never ended." True, her work is never done. At seventy years of age this grandmother was keeping the home of a son whose wife had died and left two small children.

Let me tell her story. There is nothing striking or unique in it. It is the story of thousands and thousands. It is so common that, while we meet it every day, we give it but passing thought.

At twenty-two years of age she had married and gone to live on a seventy-five-acre farm. At thirty-five she was bringing up six children besides doing the work of the house and dairy. Summer and winter she was up at four o'clock, taking up the task where, worn in body and spirit, she had left it the evening before. She had none of the modern conveniences for minimizing toil—no vacuum cleaner, electric washer and iron, or steam-pressure cooker. She swept and dusted, washed and cooked, in the good old-fashioned way, with broom, scrub-board and brick-boiler, and wood cook-stove. Each day had its special task. Monday was washing-day. Tuesday was ironing-day. Wednesday was sewing and mending-day. Thursday was butter-making-day. Friday was sweeping-day. Saturday was cooking-day. On Sunday she got out the best black silk, and lace collar, washed and dressed the children, and then father, mother, boys and girls piled into the three-seated democrat wagon and jogged down the dusty winding road and up the stony hill to the church at the four corners. They heard the elder exhort to honest toil and a life lived as under the great Task-master's eye. Church over, they stopped a while to gossip with the neighbors about the way the corn was growing or the best receipt for plum preserves, and then jogged back home the way they had come.

As quickly as possible the mother changed into her working-dress, prepared the special Sunday dinner and put it on the table. Country people work hard, and consider one of their few privileges that of sitting down to a well-provided board. Farmers seldom lack an abundance and variety of provisions—beef, pork, fruit, and vegetables, and materials for making pies, doughnuts and cake. The farmer's wife accepts the necessity of keeping an abundance of cooked food on hand for the help and possible visitors, as a matter of course.

Occasionally after the cooking, churning, washing, ironing, mending, sweeping, and care of the children, she might take a pail and help with the milking, when there was an extra amount to do or the hired man was away; or she might assist with the poultry or in the garden. Meanwhile she was bearing children and bringing them up to the best of her ability. Their clothes had to be made, special meals prepared, their washing done, faces and hands kept clean, beds made, and little feet kept out of the paths of mischief. Perhaps in the busy haying season, with three extra laborers to feed, cousins might come from the city for a two weeks' outing—and they were always welcome, for lack of hospitality was the unpardonable sin in that country home; and the wife and mother was never so busy that she could not do a little more.

As her story unfolded, how it all came back to me—that farm in New Hampshire; the large, rambling house with two long flights of stairs up and down which the mother seemed always to be going, those fourteen rooms she always seemed to be cleaning; the three bountiful meals a day at which it was not an unusual thing to see ten and twelve sitting down! Then, of an evening, when the other work was done, she would sit in the wicker rocker under the kerosene lamp, a basket piled high with mending in a neighboring chair, rocking as she worked, and gently singing:

In the sweet fields of Eden,
In the sweet fields of Eden,
Where the Tree of Life is blooming,
There is rest for me.

Then she told of the time when trouble came to that home. A terrible contagious disease appeared, and in two weeks three children had died. Funeral ceremonies were held in the parlor, after which burial took place in the family graveyard at the end of the lane. Again disaster came—the crops failed two years in succession. The property was mortgaged. The farmer and his wife were old. They had fought long and well, and could not find in themselves the wherewithal to fight again. The cloud thickened, descended, and the home endeared by a generation of toil, where the children had been born and where three of them were buried, passed under the control of strangers. Now her husband was dead and she was living with a son whose wife had died—and still toiling as she had always toiled, keeping the house, bringing up the children.

Who would have suspected that that faded old lady in the queer bonnet, and dress of a generation ago, had such a life-story, such memories? Before venturing to speak to her I had noticed that her lip quivered once in a while and her eyes moistened as she watched the happy, passing people. She was living over again those days back on the farm. She was thinking of those children she would not see again until she saw them "in the sweet fields of Eden, where the Tree of Life is blooming."

About her story no reader will be able to detect one unusual feature. The same story might be told of a thousand mothers of her generation.

Who bears the children, and cares for them when they can not do one thing for themselves? Who washes their clothes, prepares their food, watches over them by day and sits up with them by night? Whose sorrow is deepest when the grim Harvester puts in his sickle, or when the child proves ungrateful? Who spends and is spent, that the children may have that chance denied the parent?

In my investigation among workers I have found fine and noble qualities. I have found much heroism unnamed and unsung. I have found that the men and women who are doing the work of the world are doing it with cheerfulness, honesty, skill, and devotion—talk of slighted work and greed for wages notwithstanding. But among them all, no toiler, in my judgment, is entitled to more appreciation than the mother.

She may be aged, poor, with no place in the modern scheme of things, but she carried the burden through the heat of the day—do not forget that. And, as the mother with whom I talked, she is not going to lay it down until the Great Captain Himself gives the command.

* * *

THINKS THE LEADER TOO CRITICAL

To the Editor of the Universalist Leader:

By the kindness of a friend I read your paper weekly. I've been trying for some time to find the *Christ* in it and not the *critic*. It seems to me the spirit of the latter outdoes the former, but in your issue of Aug. 2 it is so pronounced it surely will hurt some one. I refer to the article on "Radio and the Rural Church." Perhaps the writer did enjoy his personal comfort a little more *via* the radio route to heaven and comfort of the soul, but why be so hard on the poor little rural church which was probably doing its best with only love-offered service of choir and hardly a living salary paid to the minister? Did the writer know the terrible struggle of the young man (when he was young) to get what education he had, to serve God publicly, to be able to do even as well as he did? The choir offered their best to help him to give something to the other forty-five present, who may be were too poor to have a radio to "listen in" with, so had left their home comforts and exerted themselves to actually *go* to the church.

I hate to see such things printed in a magazine that goes so far and might mean so much if it really printed peace, toleration, brotherly love, and not so much criticism of the other fellow when he is doing his best.

Yours in love,

M. Bradley.

Hyannis, Mass.

* * *

ONE YEAR IN DENVER

To the Editor of the Universalist Leader:

At the last meeting of the board of trustees of the Denver parish, a letter was read by the secretary from a minister seeking a pastorate. The letter began after this fashion:—"Having heard that you have no minister at Denver, I am writing this letter." Lest some of the rest of the brethren hear the same thing, as well as in self-defense, this letter is written.

Denver has had the services of a minister since last summer. Preaching services have been held on every Sunday since the first of July, 1923, until the third Sunday in July, 1924, except during the month of August. The average attendance has been good and steady. Many strangers have worshiped with us. The guest-book reveals the names of more than one hundred and ninety persons who registered as guests during the year. Of course there were many who did not sign the book. These people have come not only from Denver but from the Atlantic and the Pacific, from the palm tree and the pine. Once we had Joe and Mrs. Tilden in the congregation.

The church building—one of the most attractive I have ever seen—is being made ship-shape for the years which lie ahead. Last summer the interior was cleaned, while a concrete floor was laid in the kitchen. This year the exterior of the church is receiving its share of attention. Under the direction of the board of trustees extensive repairs are being made upon the foundation of the building as well as upon the porch and the roof.

One year's labors in the West have convinced me that our work is hardly begun. Outside of New York, New England and the Middle West, the faith of Universalism is not really known. It is enlightening to hear people say: "Universalist? Why, I never heard of that before!" I wish I had kept a record of the number of times that or some similar expression has been made to me since I began my work out here.

It is easy, when around Boston, to imagine that Orthodoxy is on the wane. This is made easier still when some Orthodox leader (who hasn't the courage to come over and join us) tells us that our work is done. But one year at Denver convinces me that there is much for us to do. There are millions of people who have never heard of the Good News which our Church proclaims. Our gospel is the best ever delivered to men. All the new discoveries of science proclaim it to be true. Above the discords of sin and sorrow, it is our task to ring the anthems of Universalism. Let us thank God for all that we have been permitted to do and take courage to do a mightier and better work yet.

I have found that Dr. Sykes knew whereof he spoke when he said that the people out here are members of a "faithful band of people . . . . They have kept the light of our faith trimmed and burning for a quarter of a century and the church has a fine record of loyal service." They have responded in a splendid manner, co-operating to make our church bigger and better in every way. Aside from our services of worship we have held several social gatherings at the homes of our people.

The Methodist School of Theology at Denver University tried at its summer session a new method of teaching Church History. Instead of having one man responsible for the whole course, the dean of the school invited a representative of each denomination to come and tell the class the history and meaning of his Church. It was a rare privilege for me to stand before a class-room crowded with eager, enthusiastic ministers, and speak on "Universalism and the Universalist Church." After the lecture the questions flew thick and fast. Texts were hurled at me. There were *some* Fundamentalists there. The best of it was, I liked it.

The doctor says my stomach is all healed. I am feeling fit. After a few weeks in the heart of the Rockies, where I hope to do some fundamental thinking, I feel that when September comes West again, I shall be ready for a vigorous year.

Do come and worship with us when you are in Denver. Your presence will help us and will give us new courage. If any of your people have come out here to live, please send their names and addresses to me. The church is conveniently located at East Colfax Avenue and Lafayette Street.

Harold H. Niles.

* * *

MODERN DISCIPLESHIP AND WHAT IT MEANS

By Edward S. Woods. The Macmillan Company.

Here is mysticism with its feet on the ground. Here is mysticism stripped of its greatest danger, selfishness, and made to flower in service. For what good are the dreams of the dreamers unless they can translate them into merchandise in the busy marketplace of men? Friendship with God must speak in terms of friendship among men. For God is the dynamo and His life and favor must be belted to mundane affairs and all human relationships if the wheels of society are to run smoothly. Thus the mere church-goer may become the true and modern disciple if his life is attached to the great source of all life.

This is the thesis of Canon Woods of Cambridge, England, in his book on "Modern Discipleship." As a visitor to our shores, he finds spiritual needs and conditions here much the same as in his own land. He declares his book was written not especially for the "saints" but for "ordinary people." Must we therefore infer that the discipleship of the "saints" is secure and fixed while that of the "ordinary people" is an uncertain quantity?

Undoubtedly Canon Woods means rather that he is writing on discipleship primarily to clarify the situation for the man of the streets instead of for the man in the cloister. So he is not academic nor abstract but clear and concrete as he writes concerning the "Value of Bible Study," "Value of Prayer," "Does Science Contradict Religion?" "Has Modern Psychology Explained Away Religious Experience?"

This book not only will benefit the average layman for whom it was written but will assist religious educators in establishing points of contact with those whom they are seeking to lead into discipleship with Jesus. In his effort to popularize his subject-matter the author has met with a good measure of success, realizing the book must rise or fall by this severe test he set for himself. It always interests Universalists to discover one of another household of faith stressing our cardinal principle of the Fatherhood of God as Canon Woods does in his "Modern Discipleship."

R. K. M.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Bull-Dog Edition

I went upon a Journey, and I took a berth at eleven of the clock at night. And as I walked through the gate to the Train, I saw on the News Counter the Bull-Dog Edition of the next morning's paper. And I paid two farthings for it, and took it with me to my berth and laid it away for the night. And my neighbor who went upon the same train would not buy one, for he said, It is not to-morrow's paper, for to-morrow hath not yet come; it is a late Edition of this evening's paper. And they change the date to sell a few extra copies to men who have no wisdom.

But in the morning the News Butcher came through the train bringing papers and selling them at five farthings apiece. And my friend bought one, saying, It is good to have a Paper from the old home town.

Now the paper that the News Butcher had was precisely like the one I had, and it had come on the same train with us, having been printed about half after nine of the clock in time for the midnight trains. And I pulled out my paper, and said, This paper which thou didst despise, I bought at half the price which thou hast paid, and had it to read earlier than thou. For behold, it is the same thing.

And he said, I might have known it; for in no other way could that paper have overtaken us save by coming on the same train. But it is worth it, anyway.

And I rather think it was.

And I have considered how much more valuable a paper printed the night before and bought in the morning from a boy who hath carried it on the same train is to some men than the paper they might have bought before leaving.

Now in the matter of the Bull-dog Edition it is of no great importance, for the cost is not great on the morrow. But many of Life's Neglected and Underestimated Opportunities do not go forward on the same train with us for our convenience in the morning. Some of them are never shipped, and others Deteriorate. There were Nine Books which the Sybil offered unto Tarquin, and when he refused them, she destroyed three and doubled the price on the six remaining, and when he again refused she burned three more and doubled the price yet again, so that he Came Across with the Cash in an Hurry lest She Burn them all and he still should have the Sybil to pay.

So I admonish men to pause as they go through the Gate past the News Stand, and consider whether they will want a paper from their Home Town in the morning, and if so to buy it and take it along. And I advise them thus to Buy Up the Opportunities of Life as they pass; for some of them that are left outside the Gate remain there.

Understanding Our World

Russia

Mr. E. F. Wise, an Englishman, addressed the American Seminar at Toynbee Hall, London, on "The World Situation." Mr. Wise was a famous Cambridge athlete, and later a worker at Toynbee Hall. During the war he held a responsible purchasing position for the British Government. He resigned after the war to become the British selling agent of the Russian Co-operative, an organization of peasants, twenty-five years old, which has gone on through two revolutions.

In substance he said that during the Peace Conference of 1918-19 Russia received little or no attention. Following the Peace Conference all of her former allies and the United States attacked Russia, sending troops against the Soviet Government, helping Czarists and the friends of Kerensky, and financing Denikin, Kolchak and the other leaders of counter revolutionary armies. These attacks the Soviet Government repulsed.

Following the period of attacks upon Russia came the period of isolation, to use the phrase of Clemenceau, "drawing a barbed wire fence around Russia." In 1920 the blockade began to be lifted. The Allies attempted to make a treaty and failed. Great Britain went on alone in the matter and in March, 1921, made a trade treaty. Austria, Sweden, Denmark and other countries then did likewise.

In 1922, first at Genoa and then at The Hague, the Allies attempted a general treaty with Russia and failed, mainly over the question of old debts and compensation for property seized during the revolution.

In the political campaign of 1923 in Great Britain both Liberal and Labor parties put into their platform a pledge to give full political recognition to Russia. When Ramsay MacDonald came into office the first of the year, he fulfilled this pledge.

In May a Russian delegation came to London to negotiate a treaty covering all differences between the countries.

These negotiations relate to old debts contracted by Russia in England before the war; to war debts mainly for arms and ammunition bought by England in the United States for Russia, and being paid for now by England to the United States; to a new trade treaty; and to smaller political questions like boundaries. On the political questions full agreement has been reached. On questions relating to damages for property seized and to war debts a "formula" has been agreed to—that is an agreement in principle. On the question of old bond holders, Russia agrees to pay them if she can get a loan for rehabilitation.

In 1921 the exports of grain, timber, flax, hemp, furs, from Russia amounted to five million pounds, or twenty-two million dollars, in 1922 to seventy million dollars, in 1923 to one hundred and fifty-two million dollars.

In exportation of timber, Russia is increasing at the rate of 100 per cent a year and shipments have reached nearly one-half of the pre-war level.

In grain this year Russia will ship about three million tons compared with eight to ten million tons per annum before the war.

Up to 1921 the 140,000,000 Russian peasants had stopped buying. Now they are beginning again because they can pay with the products other countries need.

* *

Rakovsky, head of the Russian delegation now in London, and *charge d'affaires* for the Soviet Government in London, also addressed the American Seminar later.

Substantially he said that the greatest need of Russia to-day was capital to develop her industries and that a foreign loan was so necessary that Russia was abandoning her contention as to the injustice of the old debts.

What Bishop Blake and Dr. L. O. Hartman, editor of *Zion's Herald*, Boston, have been asserting, he emphasized, that the Soviet Government is giving an immense amount of time and energy to popular education.

The Bishop of Durham charged in the House of Lords later and before the World's Sunday School Convention that Soviet Russia was teaching atheism in elementary schools and insisting that pupils attending should be atheists. Rakovsky did not refer to the Bishop, but asserted emphatically that there was freedom for all religious beliefs in Russia—"no connection between Church and State," "not one penny from the government for religion," "not one kopeck to keep up the Church." Where the Russian Government has interfered with the Church has been to order that the people who belong shall control the Church. The Government also seized lands of the Church for the people and gold and silver in a time of famine to feed the hungry.

* *

The Conservative Party of England, like Conservatives in the United States, is hostile to the Soviet Government but as a whole favors trade relations. Their general suspicion of the motives actuating the Soviet Government is reflected in a recent editorial in the *London Times:*

"After months of negotiation M. Karakhan, the Bolshevist agent at Peking, has succeeded in persuading China to grant Soviet Russia full diplomatic recognition. Partly, perhaps, as a reward for his services, his chiefs have decided to appoint him to the new post and to raise the incumbent from the position of Minister, hitherto held by the representatives of the Powers in China, to the rank of Ambassador. M. Karakhan, therefore, should their action be recognized, would become forthwith the *doyen* of the diplomatic body accredited to China.

"Karakhan has openly devoted himself to exciting Chinese hostility to the Treaty Powers. He has systematically misrepresented their policy and their motives, and he has covered them with abuse under the eyes of their Ministers, over whom he may now take precedence. But he has gone farther. Since the Chinese-Bolshevist agreement was signed he has repeatedly promised China in public speeches the support of Bolshevist Russia in China's endeavor to free herself from the thraldom in which she is held by the 'Imperialistic Powers'—in other words, he has promised that the Bolshevists will support the Chinese Government in attempting to abolish our special treaty rights and the special treaty rights of other States. Mr. MacDonald has heard a report to this effect, but he does not think it need be noticed. It seems very pertinent, however, to the demand that Karakhan, or some other ardent Bolshevist, shall presently be admitted to the Legation quarter as *doyen*."

* *

Though the Russians in London talk confidently the *Daily News*, a trustworthy Liberal paper, comments as follows:

"The failure of the Anglo-Russian Conference to find any sound basis of agreement after four months is both disappointing and disheartening. After the recognition of Russia, which we had always regarded as a necessity, and the first step towards the reopening of good relations between the two countries, there was reason to be hopeful that some good would come out of the Conference. Apparently the differences in outlook between the two countries, both in politics and economics, are still too wide to admit of any practical agreement. The Soviet view of government and of trading is far from being ours or that of any other country in the world. But there is this significant fact to remember: that while the Governments of the two countries can not come to any agreement, private enterprise is to a considerable extent succeeding. Much business is being done between firms in this country and traders in Russia. This is one good result of the recognition of the country and is some proof that the differences in outlook and method are not insurmountable. If the people of Russia can trade with our people amicably there is surely hope that the two Governments may ultimately come to terms."

Of this editorial a prominent labor leader remarked, "Premature."

Home and Children

BROTHERHOOD

High on a snow-brushed mountain-wall
A snowflake melted, and started flowing—
A trickle soon, and a water-fall,
A brook that rippled, a creek's swift brawl,
A widening river that sped and slid
Onward, seaward, as it was bid
By a call too deep for knowing

Not you alone, O snowflake, grew
To a freighted river, seaward going:
A million snowflakes joined with you,
A million drops of rain and dew
Entered your heart, to make you great
As you flowed along in your lordly state
To a port too far for knowing.

Lost in a tiny valley place
A wandering man began his growing;
At last a tribe, and a swelling race,
And then a mighty populace,
A widening group, that stretched its span
Into the brotherhood of man
Through a call too deep for knowing.

Not you alone, O wanderer, grew
To a mighty people, joyward growing;
A mill on brothers joined with you,
And millions more of many a hue—
Joined your affectionate estate
That you and all might be truly great
In a world too fair for knowing.

Clement Wood.

* * *

KATIE

"LET'S go to see grandmother," said father to mother and Anna May. "If we start soon, we can get there sometime this afternoon, and come back to-morrow."

"What a splendid idea!" said mother. "I will be ready in an hour. We can take some luncheon and have a picnic on the way."

Anna May clapped her hands and skipped with delight. There would be the long drive in the new car; and besides, grandmother was the very best person in the world to visit, she was sure.

So every one became busy. Father went to get the car ready, and to fill a sack with apples for grandmother; and mother went to pack a suitcase and the lunch basket. Anna May ran to the barn for eggs and then hurried to get two dolls ready to take.

"I think that one doll should be enough," said mother. "It will be a long drive, and two dolls will be hard to hold."

"But," explained Anna May, "Floribel is my newest doll, and grandmother has never seen her, and poor old Katie has never gone for a ride. I promised to take her the very next time I went."

"Oh, let her take them both," laughed father. "I'm sure Katie won't object to riding in the back seat on the apples for part of the time."

So Anna May put the pink silk dress on Floribel, who had long golden curls and big brown eyes and a lovely face. Then she dressed Katie in her best dress, which was a sober brown. Katie wasn't pretty, for her face was scratched, and she had only one eye and very little hair; but Anna May loved her, even though she had a dozen other dolls, for Katie had been her very first.

Soon everything was packed, and every one was ready, and they were on their way. The apples filled the back of the car, so that mother, Anna May and the two dolls sat on the front seat with father.

It was a lovely drive; it seemed to Anna May that everything and every one were happy. At noon they ate their luncheon under a big tree near a farmhouse. A little girl peeped over the fence at them. Mother called to her and offered her a cooky. She was shy at first, but after a while asked whether they wanted to see the kittens.

So mother and Anna May went to the barn where six snowy white kittens were playing around. Anna May was delighted with them, and the little girl said that she might choose one to take home with her. Anna May chose the one with the little black spot on the tip of its tail. Then she thanked the little girl and ran back to where father was waiting.

Since Anna May had to carry the kitten in her lap, Katie and Floribel had to ride on the apples in the back seat.

So they went along. Once when they had to turn out for another automobile to pass Anna May was afraid that they should tip over, the road slanted so much, but father soon had them back on the roadway, and they came safe and sound to grandmother's house.

How surprised and pleased grandmother was! She kissed them all and petted the kitten.

"And you have brought your doll too, haven't you, dear?" she asked.

"I've brought two dolls," answered Anna May. "This one is Floribel, and Katie is there somewhere."

But Katie wasn't there. Father took out the apples and the other things, and they looked everywhere, but they didn't find Katie.

"She must have fallen out," said mother. "I am so sorry."

Anna May winked back the tears. "Do you suppose she fell out when we tipped to one side? Oh, I hope some girl will find her and be good to her."

"Now, dear, perhaps you will find her to-morrow. And any one who found Katie would be sure to be good to her."

But Anna May wasn't so sure about that. "If it were Floribel," she said, "I shouldn't mind so much, for she's so pretty that any one would like her; but you have to have Katie a long time to like her."

Grandmother and every one, including the white kitten, did their best to comfort Anna May, and she did try to have a good time, but she really was glad the next day when they started for home. Father drove slow, and Anna May and mother looked carefully all along the way.

When they reached the place where the automobile had tipped to one side the day before father stopped, and they all got out and looked carefully

through the goldenrod and daisies, but they didn't find a trace of poor Katie.

By and by they came to the tree where they had eaten dinner the day before. The little girl who had given Anna May the kitten was there, but she said she hadn't seen anything of Katie.

"Oh," said Anna May, "if only some little girl has found her and not some big dog or a cruel boy." She held tight to Floribel, but the kitten slept on the seat beside her.

There was no need of looking any more. Mother said that she was sure some little girl was happy because she had found Katie.

They came up to a wagon that was piled high with apples, and father turned aside to pass. A man was driving the team of slow old horses, and on the seat beside him was a woman and a little girl.

The little girl wasn't plump and rosy like Anna May, and she wore a thin old coat, though the wind was cold; but it was what she held lovingly in her arms that made Anna May cry out and caused father to stop the car. It was an old doll without much hair that was dressed in brown. It was Katie!

"Good morning," said mother. "Will you sell us some apples?"

The man stopped the team, and father bought some apples, though there were bushels of them at home.

"Your little girl loves dolls, doesn't she?" said mother.

"Yes," said the woman; "she found this one yesterday right in the road. She's never had a doll before, and so she likes it even if it is old and broken. Some day I hope we can get her a pretty doll, but until then she can play with this one."

"Would you like to see my doll and let me hold yours a minute, please?" asked Anna May suddenly. Her cheeks were very pink.

The little girl seemed almost afraid to touch Floribel. "She's the loveliest thing I ever saw," she said.

"Would you like to trade?" asked Anna May, hugging Katie to her. "You see I like this old doll. She's—she's like a doll I had once."

"Oh," gasped the little girl, "do you mean it?"

"Of course she means it," said father.

So Anna May held old Katie tight as father started the automobile. "Please be good to the doll," she said. "Her name is Floribel."

"Oh, I will, I will," promised the little girl. "Thank you ever so much."

"She'll be good to Floribel," said Anna May contentedly, "and I really couldn't spare Katie."—*Jessie M. Lathrop, in Youth's Companion.*

* * *

DOESN'T THIS SOUND A BIT FORMAL?

Perhaps the governess had a Welsh name, but whatever it was we are glad that it was hard to remember. Since her correct and formal hosts could not recollect it, Mr. Harry Furniss was able to add to his collection in Some Victorian Women as amusing a specimen of dinner invitation as we have ever seen. Here it is:

Llandiller Castle.

Mr. Walter Norton and Mrs. Walter Norton and Miss Sandys compliments to Mr. Charles Morgan, Mrs. Charles Morgan and Miss Charles Morgan and the governess (whose name Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys do not recollect), and Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys request the favor of the company of Mr. Charles Morgan, Mrs. Charles Morgan and Miss Charles Morgan and the governess (whose name Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys do not recollect) to dinner on Monday next week. Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys beg to inform Mr. Charles Morgan, Mrs. Charles Morgan and Miss Charles Morgan and the governess (whose name Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys do not recollect) that Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys can accommodate Mr. Charles Morgan, Mrs. Charles Morgan and Miss Charles Morgan and the governess (whose name Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys do not recollect) with beds, if remaining the night is agreeable to Mr. Charles Morgan, Mrs. Charles Morgan and Miss Charles Morgan and the governess (whose name Mr. Walter Norton, Mrs. Walter Norton and Miss Sandys do not recollect).—*Youh's Companion.*

* * *

THE MAN WITH HALF A VOTE

A presidential year brings with it that fascinating figure of mystery—the man in the political conventions with one-half a vote. We can not help wondering how he got that way. Is he a one-legged man or has he only a part-time mind? Does he count for so little that the whole weight of his personality is equal to one-half an ordinary vote? There must be some kind of explanation of him.

One reporter suggests that some states do not trust their delegates, so they send the whole state population to the convention and allow them to vote in the true Volstead ratio of one-half of one per cent of a vote apiece.

Nevertheless the man with one-half a vote is a pathetic figure.

He disappears when the conventions are over, but there are lots of people who pass their whole lives doomed to having only one-half a vote. In other words, they never put themselves into things in a way that expresses a unanimous decision. They sit on the fence, half of them this way and half of them that. They do not count as integers. They are fractions.

The kingdom of God will never come if it must move
Half a vote, half a vote,
Half a vote onward!

Jesus said, "No man can serve two masters." He wants a whole vote or nothing!—*Christian Advocate.*

* * *

HE KNEW

A colored soldier was walking post for the first time in his life. A dark form approached him. "Halt!" he cried in a threatening tone. "Who are you?"

"The officer of the day."

"Advance!"

The O. D. advanced, but before he had proceeded half a dozen steps the dusky sentinel again cried "Halt!"

"This is the second time you've halted me," observed the O. D. "What are you going to do next?"

"Never you mind what Ah's gonna do. Ma orders are to call 'Halt!' three times, den shoot."—*Everybody's Magazine.*

* * *

APPLIED MATHEMATICS

The old lady was timidly inspecting the stock of spectacles.

"How much are these?" she asked, selecting a pair.

"A dollar and a half, madam."

"And how much without the case?"

"Well, the case makes little difference. Suppose we say $1.45."

"What? Is the case only worth five cents?"

"Yes, madam," firmly.

"Well, I'm very glad to hear it; it's the case I want."

And, placing a nickel on the counter, the dear old lady took up the case and walked timidly into the street, while the optician gasped for breath.—*Pittsburgh Chronicle.*

Book Reviews

Conducted by Granville Hicks

The Ethical Teaching of Jesus

By Ernest F. Scott. The Macmillan Company. $1.50.

What did Jesus teach? What was he most interested in? What was his purpose? Was he a theologian, a social reformer, a teacher? The decision to look on Jesus as a man has given us the right to ask these and many other questions, and as these questions are asked and answered we are getting new views of the founder of our faith. Our generation is studying the teachings of Jesus with a diligence and a hope that have seldom been surpassed. In our enthusiasm we have found Jesus a supporter of any "ism" we favored. We need the cool touch of the master of the historical method to show us how to use the facts we have and how not to go beyond them.

Professor Scott has undertaken to do just this. To an extraordinary degree he has succeeded. Few books are better reading than this little volume of 129 pages. Few books have greater rewards for the reader.

Able scholarship and succinct expression combine to make the opening chapter a masterly outline of the elements involved in New Testament criticism. The so-called two document hypothesis, now very generally accepted, is stated in comprehensible form and the strongest arguments in its favor presented. The ground is thus cleared before an advance is begun.

The difficult problem of the old and the new in the teaching of Jesus is the first which Professor Scott faces. That the indebtedness of Jesus to the Old Testament and to later Jewish teaching is greater than commonly believed, Scott admits, but he argues that Jesus imposes a unity on the moral law such as it had never before possessed, that for Jesus morality springs out of a new relationship, that a new emphasis is laid on the value of the individual soul, and that "the moral quality of an act is made to consist in the thought or intention that lies behind it." This effort to list the differences is suggestive but not altogether convincing. The scholar who is by general consent held to be the country's greatest expert on Judaism regards it with no little doubt, questioning whether the distinctive elements in Jesus' teaching lie in the points named.

This difference of opinion is instructive, for it reveals one of the startling facts of New Testament criticism: in all that Jesus taught is practically nothing which can not be paralleled elsewhere, and yet the closest familiarity with contemporary teaching only heightens the impression of Jesus' originality. Perhaps the answer is found in the next point which Professor Scott makes. Jesus did not try to establish an ethical system; on the contrary he was interested in a way of life. His ethic has a unity of its own which his life gives it. Jesus did not limit himself to study and teaching; he lived. Even Professor Scott forgets this sometimes and imputes to Jesus a conscious study which is directly contrary to the spontaneity that is the key to his actions and to his teachings.

Professor Scott, however, does not err after the fashion of many of his associates. Devoted Christians have often regarded the most casual words which Jesus uttered as legislative enactments, binding for all time. Professor Scott knows better. He says: "Instead of framing laws he stated principles, and made them so few and so broad that no one could overlook them. . . When we look more closely into the precepts we find that they are not so much rules as illustrations." To the sayings on non-resistance and to many of those on renunciation and on lack of forethought, Professor Scott applies this rule of interpretation, urging that the underlying principles are of basic importance, but insisting that the sayings are not and were not intended to be rules of conduct.

An interesting point is brought out by Scott in this connection: "When a man has suffered injury he is not only to refrain from paying it back, but to answer it by some positive benefit. This addition has seemed to many to crown the absurdity of the whole precept; but, rightly considered, it is the saving clause which makes it fully practicable. To submit to insults and injuries must always be the mark of the time-server or coward, and is repugnant to all healthy human instincts. But Jesus makes it clear that the submission which he enjoins is not that of weakness or calculation or servility. He requires that while enduring a wrong a man should assert his personal honor and freedom by giving something more than that which is unjustly taken from him. By so doing he makes himself superior to his adversary. He transforms into his own free act what would otherwise be an indignity forced upon him."

In another respect Professor Scott avoids an error that is not uncommon. In the chapter on the social motives in Jesus' teaching, he takes pains to emphasize the essentially individualistic nature of the approach. The present day interest in social reform and the evident need for the development of the social implications of Christianity have led to the production of innumerable books on the social teachings of Jesus, most of them containing statements which a closer analysis of the gospels will not support. Scott carefully makes clear that Jesus was chiefly interested in individuals, their present well-being and their ultimate salvation.

The usual explanation for Jesus' lack of interest in institutions is found in his apparent hope that the world would soon undergo a great catastrophe which would usher in a new age. Scott, while discarding some of the more extreme passages regarding the future, accepts the idea that Jesus did hold some form of apocalyptic hope. This he uses to explain Jesus' indifference to contemporary social problems, but he uses it only as a last resort. In reality there is little need to take refuge in Jesus' eschatology. While he may very possibly have believed, in common with the majority of his contemporaries, that the direct intervention of God was at hand, that belief did not influence him in large measure. Apparently Jesus was simply indifferent to institutions, not because he thought them unimportant but because he thought individuals more important.

The continued emphasis on personal virtues is a notable part of as much of Jesus' teachings as we have recorded, and Professor Scott makes much of the fact. He suggests humility, sincerity, fidelity, and courage as the cardinal virtues. To him the permanent validity of all that Jesus taught is based on the fact that he concerned himself with those phases of human nature which endure, instead of allowing transitory social institutions to occupy his attention. One wonders why, if he had chosen, Jesus could not have driven home the same lessons, using institutions instead of individuals as illustrations. It seems possible, but Jesus chose the other way, and our problem is largely how to apply the underlying principles to our own social difficulties.

Near the end of the book Professor Scott begins to wonder if it is right to say that Jesus taught certain principles. Was it not, rather, that he was trying to develop a new type of character? "His real object was to create in men a new and better will." "Ever and again he insists that the true goodness must be unconscious. Unlike the Pharisees, who kept a definite standard before them and knew when they had satisfied it, the disciples were to do good without calculation. Their right hand was not to know what the left was doing," and farther on Professor Scott writes: "But Jesus himself never speaks of this 'character-building.' He makes no demand for introspection, and attaches little value to the goodness which is the product of a set design. What he requires is not a process of building but of growth. Men are so to identify themselves with the Kingdom that the higher will becomes their own, and all their moral action will then be spontaneous."

Some people may wonder a little at the

(*Continued on page* 30)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NORTHFIELD

For the second time I have had the privilege of coming to the Northfield Summer Conference. Words can not express the spirit of the Conference, the wealth of material, the flood of ideas which are poured out upon you, nor do justice to the beauty of the natural scenery which surrounds you.

Imagine yourself standing in the midst of the campus, looking north, east, south and west at the splendid buildings of the seminary and beyond to the horizon, broken by the mountains and hills of the various ranges. Then take a glance beyond—looking with eyes intent and far, as seeing beyond the things that are; see each of those eleven or twelve hundred women, so earnestly studying, thinking, learning and giving, going back to carry the gleam of their knowledge, the light of their inspiration, and the consecration of their lives, back to their home churches, to their local communities. What will it mean to Christianity and to America?

As we listened daily to the words of Dr. Frederick Norwood, Australian chaplain of City Temple, London, and heard the just reproofs, given in such a keen and kindly way, the pointed criticism of the believers in Christianity, here and the world over, as he touched with just but kindly accent the weaknesses of Christian leaders everywhere, we realized more and more that individual men and women have in their hands the power to make Christ's standards of living the "dynamic force which shall bring the world to a higher plane of living." His world wide experience gave us a glimpse of world conditions and world problems.

The Bible hour over, we separated to class rooms for group study. Here were classes with leaders so full of suggestions, ideas and plans that we could not possibly take all they offered. Here were given suggested playlets, dialogues, characterizations and illustrations. Here was a period devoted to the portraying of costumes. Here a class intensively studying one of the books for the coming year. Here was a veritable normal school with classes illustrating every phase of methods by which to teach Mission Study Books. Classes taught by lectures, by methods which appeal to eyes of the classes, groups being trained in "discussion methods."

After the noon day meal comes a period of rest—usually spent in comparing notes, taking something worth while which your neighbor had found in another class. Then smaller gatherings, study or recreation.

The evening program was always begun with the Round Top service, which adjourned to the Auditorium for the larger mass meetings. Here again the eye and the ear were busy constantly as well as the pen and pencil, for splendid messages of information and inspiration came from the lips of men and women, American, Chinese, Japanese, Indian, Arabian and Korean. It seems indeed that Northfield is a world by itself, for there are represented here all the continents and nearly all the nations of the world.

One of the outstanding features of Northfield is the camp life. To stop at the window in the morning on the way to breakfast and see the lines of young women and girls, marching singing and cheering to their halls for breakfast, brings a thrill to your heart. Camp Murray, under the leadership of Miss Bowen, was a camp of which to be proud.

The Denominational Rally, with splendid talks from Miss Rich on the Clara Barton Guild work, Miss Bowen on "How I came to become a missionary," the personal reactions of our camp girls to Northfield, the word from representatives of each state and a summing up of all our work by Mrs. Allen, was helpful and enjoyable. The picnic by the Pond with the Camp Murray girls as hostesses was merry and gave us chance to become acquainted with each other.

It is too late to go to Northfield this year, but if you want to put inspiration and life into your Circle send a representative to Northfield in 1925.

Josephine B. Folsom.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ALPHABET FOR JUNIOR WORKERS

A—Awaken an interest in the Bible.

B—Bring in new and original ideas.

C—Cultivate right ideas of bravery and justice.

D—Develop habits of truth and honesty.

E—Encourage reverence for the Church.

F—Faithfulness in attendance of teachers brings desired results.

G—Grade your department—if large—as all can not do one line of work.

H—Help the Junior boy to apply the lesson truths to his daily life.

I—Interest and enthusiasm are the keynotes to success in Sunday School work.

J—Junior teachers must be one with their Junior pupils.

K—Keep the flags in sight. The salutes teach Christianity and patriotism.

L—Library books carefully selected are eagerly read by Juniors.

M—Music and words should be in harmony with the lesson for the day.

N—Note books give opportunity for story writing and illustration.

O—Obedience to rules should be insisted upon.

P—Provide plans and materials for self-expression.

Q—Questioning and instruction, blended, form the finest art of teaching.

R—Remember the birthdays with flowers.

S—Seated around tables, teachers and pupils come closer together and do better work.

T—Teachers' meetings increase interest and zeal.

U—Use illustration to catch the attention and awaken the imagination.

V—Vary the opening exercises.

W—Worship should form the basis of all Junior programs.

X—Excelsior—ever upward—a good motto for us all.

Y—Youth is ever ready to help the needy. Try filling baskets for Harvest Sunday.

Z—Zeal is best interpreted in enthusiastic devotion to the work of your Junior Department.

Lizzie L. Bullock,
Worcester, Mass.

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NORTHFIELD CONFERENCE OF RELIGIOUS EDUCATION

Forty-two loyal, interested Universalists attended the Northfield Conference of Religious Education, which was held from July 23 to Aug. 1 inclusive.

It is satisfactory to know that Universalists are anxious to take advantage of this splendid opportunity to gain additional knowledge for efficiently carrying on the work of their local schools. They were there for serious application and many of them received certificates, both Northfield and Standard, for the completion of this year's courses. Several also received diplomas for having completed the three years' course. Our own Institutes give opportunity for our workers to receive instruction in Universalist methods, while Northfield with its choice of fifty courses and twenty-eight instructors brings the information from an interdenominational standpoint. They are equally important.

At the Universalist Rally, Mr. C. A. Hempel presided and Rev. A. Gertrude Earle offered prayer. The roll was called and all gave their names, home church and Sunday school affiliation. During the informal speaking, over twenty spoke of Northfield and their aims and desires for their own schools next season because of the inspiration received. It was a fine and profitable session.

Young People's Christian Union

Conducted by Granville Hicks

PLANS FOR NEXT YEAR

The report of the recommendations committee at Ferry Beach is to be printed in full in the *Onward* of Aug. 29, together with the report of the resolutions committee. Both these reports should be carefully studied by all who are interested in the attitude of the Unioners toward their own problems and toward those problems which are far larger than any one organization. The resolutions reflect the outlook on some of the broader problems, while the recommendations reveal the plans for next year.

Before the convention warm discussion went on concerning the policy of Union leadership next year. The resignation of Mr. Manning made the matter of a director of first importance. Many felt that the value of a director had been demonstrated beyond question, but others argued that the state of our finances was such that the money spent for a director could be obtained only at the expense of other activities. Still others held that a director as such limited the authority and initiative of the young people, depriving them of the educational benefits of self-direction.

It was clear at the convention, however, that a majority of the young people were in favor of having a director. A new complication had been introduced by the reduction of the appropriation which the General Convention had been giving the Y. P. C. U., and this gave the exponents of the director plan reason for pause. Another difficulty was the absence of a man so obviously the right man as Stanley Manning had been at Ferry Beach five years before. The path of the recommendations committee was far from clear.

The steps the committee took were well devised to satisfy most of the elements which had been arguing the question. By calling for the appointment of a field secretary when man and money were available, the committee satisfied those who had wished a director. By making perfectly clear that nothing would be done until new resources were tapped, the committee assuaged the alarm of those who were opposed to a director on financial grounds. By calling the new officer a field secretary and by explicitly stating his responsibility to the executive board, the committee went part way to meet the arguments which stated that a director limited the activity and experience of the Unioners.

Everybody was more or less happy at the outcome, but the question is far from settled, as the members of the executive board must be learning. The man and the money are both to be found, and after they are discovered, as in time they doubtless will be, there will be the difficult job of defining the duties of this new office. For it really is new, despite its resemblance to the office of director. The planning is left much more to the executive board, which will in large measure outline the work for the secretary. The change in names is indicative of the change in duties. A field secretary and a director of young people's activities are two different things. The developments of the new plan will be watched with interest.

New Departments

The department of recreation, which it was hoped to establish last year, is to be organized this year, and its duties have been carefully outlined by the recommendations committee. Three persons are to have charge of the work, and they are to circulate information as to plays and pageants, to furnish ideas for raising money, and to offer suggestions for the social and recreational activities of the Unions. The need for such a department is obvious, and its possibilities are large. Methods of distributing this information where it is needed are not always easy to find, for conditions vary so from Union to Union that wholesale methods will be useless, but if the department can act as a clearing house to which Unions can send and from which they can receive suggestions it will be of considerable assistance to the different groups.

Another new department, which will probably be organized along similar lines, is the department of social welfare. Its organization was left to the executive board. It will doubtless be closely affiliated with Mr. Pennoyer's office, and will help to keep the young people in touch with what the social welfare department of the denomination is doing. In addition it may well follow the example of the recreation department and act as a clearing house. The young people are keenly interested in social service, but there is always a difficulty in finding work which is suited to their capacities. Study is not enough to satisfy active Unioners who demand opportunities to put what they have learned into practise. Such opportunities exist, but sometimes they are to be found only through the exercise of considerable ingenuity.

The third department to be considered is of a different nature. The recommendation reads: "Realizing the importance of an organization bridging the gap from Junior to Senior, we recommend that an Intermediate Department be formed and Intermediate Unions be organized wherever feasible." The marked opposition to this recommendation was based on questions of expediency. Many Unioners feel that over-organization is a danger, and they do not want the Union to develop too intricate a machinery. Intermediate Unions, where conditions warrant their organization, may be a good thing, but a separate department, involving sub-departments, seems too elaborate. So much latitude, however, is left the executive board that there is no occasion for worry at the present time. The intermediate group is important and deserves careful attention.

Mission Policy

As was to be expected, the convention endorsed the proposition to extend our work in Texas to the cities, and this matter was also left to the executive board, which will have to contrive ways and means. More attention was paid to the Legion of the Cross. It was voted that all money shall be sent direct to headquarters instead of passing through the hands of the state superintendents. Superintendents, however, will be kept informed as to all pledges paid. Changes were also made in the plan for stimulating competition. A trophy cup is to be awarded that Union which has the highest per capita contributions to the Legion. It was recommended that the Legion of the Cross campaign be preceded by a thorough publicity campaign.

For the Quiet Hour

O God, whose law in is the sky,
Whose light is on the sea,
Who livest in the human heart,
We give ourselves to Thee.
In love that binds mankind in one,
That serves all those in need,
Whose law is helpful sympathy,
In this we're Thine indeed.

Minot J. Savage.

Its richest gifts are won in living contact with the world. Not away from the world can any soul sanctify itself. That would be a false and an unreal holiness. In the school of service we climb to the highest. We are forgiven by forgiving; we obtain mercy by showing it; we live by bestowing love; by living for others' sake, we are sanctified.

Sidney M. Berry.

Little backs can not bear great burdens, but sometimes those who have great burdens have little ones too, and it makes such a difference if some loving hand will take one or two of these.

Frances R. Havergal.

It seems to me that a soul which sincerely desires to belong to God never looks to see whether a thing is small or great; it is enough for it to know that He for whose love it is done is infinitely great.

Fenelon.

Among Our Churches

Vermont and Quebec Letter

This letter is in part a reply to the wholly unnecessary, absolutely cruel editorial signed F. O. H. in the *Leader* of Aug. 2. It is not alone the protest of the Superintendent of Churches, but is, he believes, the protest of every thinking man and woman that he represents. More than that, the Superintendent believes that it is a protest against the assumed authority upon rural questions by one who has no sympathy with, no knowledge of and no ability to understand such problems. Here goes. * * **Orleans.**—I have recently had the privilege again of calling upon Mrs. A. D. Chandler, now a woman of almost ninety-six years of age. She is a wonderful woman, keen in mind and interested in every phase of modern thought. She has been a leader all her life and in the days when Mary Livermore and others of her type were pointing the way to emancipation for womanhood, Mrs. Chandler was in the forefront of the fight. She loves her church. She has seen the leaders of that church pass away one by one. She lives practically the only representative of her faith in her community. She is waiting for the end. She has not lost her faith. It is my privilege to minister to her in her declining days. Though one of those rural preachers who read the Psalms and Scripture with no comprehension of what they are doing, who make prayers that are an insult to the Creator and a slander upon the congregations, and preach sermons which are noisy, silly, unpractical, weak and useless, yet it is my privilege to minister in her declining years to this woman who has led her church and her kind toward God. * * **Shrewsbury.**—I have been preaching in the old church at Shrewsbury lately. It is the first preaching that has been held there for many years. The church is the upper floor of the Town Hall. I haven't had a very large congregation, in no case the fifty-one who attended rural service with our editorial writer. Yet I have had men who were leaders in their community and who were not ashamed to be seen in a country church, I have had women there who had done the whole duty of womanhood and for whose lives the community was sweeter and better, and I have had children growing to manhood and womanhood in whose minds I was not ashamed to place the crazy rantings of the country preacher. We didn't have the cat wailings and the lack of harmony that our editorial writer bewails, for we had no music at all; there was no one who could play the pipe organ which was the heritage of the past, and, with all my failings as a country preacher, I do not yet lead in singing. But there was melody in the service, there were the grand old hymns of aspiration that came out of the past, there was the symphony of hope of days to come, and there was the spirit of the God of Love singing in the hearts of the people. * * **Wells.**—At Wells, too, I am preaching through the month of August. There was a time when Wells had a settled minister. There was a time, after that, when it had a student for a few weeks through the summer, sometimes a gawky country boy from the sacred halls of St. Lawrence University, who thought he was preaching to the people, but who more likely was being trained by the people for the larger work he was to do in some great city church. But now the numbers have grown so few, as the young people have been sent out into life, that the only preaching they can have is when the Superintendent comes a couple of hundred miles to see them a few Sundays in the year. Yet the people who gather in the pews bear the same names as those who founded the little town more than a hundred years ago, they count among their ancestry those who won freedom from tyranny in government and freedom from ignorance in faith, and they have not grown unintelligent as the years have passed. Yet somehow they seem still to enjoy gathering in the old church, although there are radio sets in town where they might gather. * * **East Montpelier.**—The home of J. J. Lewis, the starting place of other great preachers of our faith, the stopping place of men who bore the name of Ballou and Skinner and Whittemore in the pastorates that made in their climb toward the city pulpits where they might speak to admiring multitudes. Here, too, during the month of July, I have been preaching, after the church has been closed for many years. A Sunday school of thirty odd has gathered here mornings with no other initiative being exerted than the feeling of the parents of those children that somehow the influence on child life in the town was not quite complete without the influence of the church. In the evenings I have preached here after I had first preached in Canada, and after I had traveled so many miles that I was no longer able to sit at the wheel but must secure a driver to complete the trip. It has doubtless been a poor message, filled with the errors and the faults that we country parsons have, but it has been a message that came from the heart of one who loved the people to whom he was speaking. And here we have had no cat calling for singing. For this is the center of the musical development of our state. It was here that the old-fashioned singing master made his headquarters, from which he went to the surrounding towns carrying a love of melody and an ability to express it which still survives. It is this section that has brought joy to the hearts of great audiences at home and abroad as they have listened to the wonderful voices developed among the green hills of Vermont. Perhaps a radio or a phonograph would have satisfied the souls of these people, but somehow I doubt it. And perhaps there may be in our great cities more beautiful churches than the one in which these people gather, but I have never seen them, though I was born and raised in one of the cities, where I worshiped in the most barnlike structure I have ever seen used for religious purposes, and which, though it now bears the glaring front of a moving picture theater, I love more than any other place where I have worshiped. * * **North Montpelier.**—Here was a place with great ambitions, they would have the best of preaching or none at all, they had outgrown the faith of their fathers and the preaching of their country parsons, at least they thought they had. And for a while they fixed it all right. There were great preachers spending their vacations in the vicinity every year. They would use them and let the city parishes pay their salaries. They did use them and they got some great sermons, and some that were not so great, for sometimes city preachers coming to the country only magnify the foolishness which escapes attention at home. And so this parish thought it all over and they have gone back in the scale of civilization and of progress. They have decided that Will Kellye, who was born right at home and who now is our pastor at Barre, and Weston Cate, whose father went out of that section to give his life to our mission in Japan, and who is himself now just a country pastor in our country parishes at Woodstock, South Woodstock, Felchville and half a dozen other places, but who has the love of man and the fear of God in his heart—they decided that these men could bring the message that they needed and wanted. I don't know about the music there, but I'll guarantee that it was just as good as any canned music ever put upon the market. * * **Huntingville, Quebec.**—I've been preaching here, too, this summer, holding over until Ira McLaughlin, who had his first pastorate here, could come on from the West and visit his first love for a couple of months. Here we have the only church in the community, a church which, like all the others in the north country, had its real origin long before Thomas Potter built his chapel or John Murray came looking for a job, a church which was founded in the conception of God's universal love and for a generation before Universalism came into existence

bore that name. They seem to like rural preaching up here, at any rate the people show no signs of picking up their hats and rushing toward the woods. The church was filled every Sunday I was there. I don't know why, for they have radios up here too. * * Outside of this I haven't done much this summer. I have attended a few funerals of old people who loved the Universalist Church and whose children wanted them to have the services of the church they loved at the funeral, and I have christened a few babies. I have called on a few shut-ins round about the country, but I might have sent them a letter, I can write better than I can call, any way. I haven't been able to do it all, but Scudder of St. Johnsbury, Cate of Woodstock, Hoyt of Hingham, Paige of Cambridge, Drury of St. Albans, and a few other good scouts have gone where I couldn't go. And somehow or other we are keeping things going until that day comes when city preachers will do the preaching by radio in our country churches, gum-chewing opera singers will render the music of worship, and well trained rural workers will take the place of Whippen down in Kingston, who is getting through after thirty years or so of mistakes in a country parish, or Marggraf up in North Hatley, who for half a generation has ministered in the name of Jesus Christ in the face of difficulties and deprivations that would stagger ordinary humanity, or Cutler down in East Jaffrey, who all his ministerial life has lived in a single community and preached to a single congregation, or Fortier, who for eighteen years has traveled up and down the valleys of Vermont and across its hills, reading Scriptures and psalms without comprehension, making prayers that are an insult to his God and a slander to the congregation, and preaching sermons that are noisy, silly, unpractical and worthless. For none of us know what to do with boys and girls that run wild at night, none of us have ever been able to stop the loafing at the village store, nor have we had any message for the women whose chief recreation is gossip and the men who have no recreation at all. And then, too, our cabarets and dance halls are becoming a serious problem which we are not trained to handle. Thank God, a tremendous revolution is coming in the rural church.

George F. Fortier.

Church News and Interests

PERSONAL

Granville Hicks, editor of *Onward*, and literary editor of the *Leader*, has been awarded a fellowship for his second year in the School of Theology of Harvard University. The object of the fellowship, which is based on scholarship, is to enable the student receiving it to devote his entire time to his studies.

* *

ANNUAL BASKET DINNER

The annual all-day basket dinner meeting will be held in the grove at Sevastopol, near Mentone, Ind., on Sunday, Aug. 24, 1924. Rev. James E. Houghton of Walsenburg, Col., will preach both morning and afternoon. This grove is situated on Winona Traction, midway between Akron and Mentone, also near Winona Lake.

* *

Y. P. C. U. INSTITUTE

At the Y. P. C. U. Institute, Murray Grove, N. J., Aug. 30-Sept. 1, the faculty will be as follows: Miss Jennie Lois Ellis, Rev. Hal Kearns, Rev. Helene Ulrich, Rev. Emerson Hugh Lalone, Mrs. Ethel Nickelsen and Erwin R. McLaughlin. Write William Crawford, 162 Reid Ave., Brooklyn, N. Y., for information.

* *

BOOK REVIEWS

(*Continued from page* 26)

title of this book. On the whole it is well chosen. Jesus seems to have been primarily a teacher, in the broadest sense of that word. As a teacher he was interested in one problem and one only, the problem of living a life that would conform with the will of God. He was interested in conduct, and the study of conduct is ethics. The sole difficulty is that ethics suggests a system, and Jesus offers no system. The book purports to be and is a comprehensive treatment of the teaching of Jesus, written by a scholar who hasn't a solitary axe to grind. There are comparatively few books on the subject; we know of none that is better.

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Literature sent upon request. Address,

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They tell of a strange case in a small Missouri town. A man complained of pains in his heel. His physicians removed his teeth, but the pains continued. They removed his tonsils, and still the pains continued. As a final resort they removed his shoe and the X-ray revealed a long-embedded needle in his heel.—*Kansas City Star.*

* *

He took her hand in his and gazed proudly at the engagement ring he had placed on her finger only three days before.

"Did your friends admire it?" he inquired, tenderly.

"They did more than that," she replied, coldly; "two of them recognized it."—*Bison.*

* *

Honesty is the best policy, of course, and all that sort of thing, but possibly it was stretching it to a fine point when the editor of a country paper, after reprinting Hamlet's soliloquy, annexed the line:

"William Shakespeare in the Ohio State Journal."—*American Legion Weekly.*

* *

Mr. Coolidge's political success was due in no small part to the instinctive tact of his wife, Grace Goodhue, who was a teacher in a school for deaf-mutes. Seldom has any man been so fortunate in his wife.—*Henry Armstrong in the International Book Review.*

* *

Mother (reprovingly): "When I was young, girls never thought of doing the things they do to-day."

Daughter (off-handedly): "Well, I suppose that's why they didn't do them."—*London Answers.*

* *

Mother: "What do you mean by putting your thumb to your nose and wriggling your fingers at those little boys?"

Willie: "Don't you worry, ma—they know what I mean."—*American Legion Weekly.*

* *

Wife: "The servant has thrown up her position because you were so rude to her on the telephone."

Husband: "Oh, I thought I was talking to you!"—*Kasper (Stockholm).*

* *

We understand that the collection of antiques at the British Museum has been enriched by a perfect specimen of the hairpin of the pre-shingle epoch.—*The Humorist (London).*

* *

"But, darling, don't you want to marry a man who is economical?"

"I suppose so; but it's awful being engaged to one."—*Flamingo.*

* *

Still, billboard people have a sense of beauty, or they couldn't pick out the best views to obstruct.—*Fresno Republican.*

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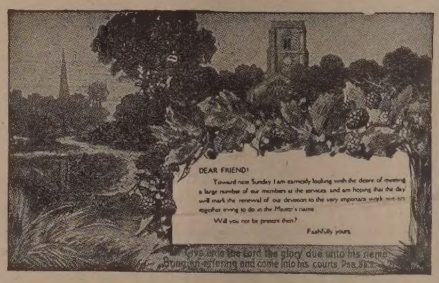

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